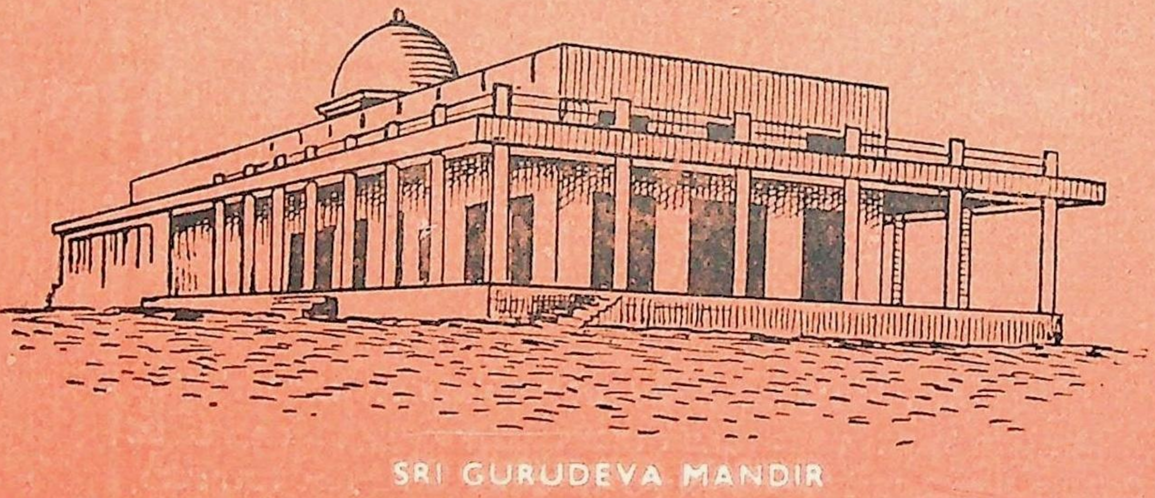
Pathway to God

(A Journal of Spiritual Life)

आत्मा वा अरे द्रष्टव्यः ।



SRI GURUDEVA MANDIR

Academy of Comparative Philosophy & Religion
Belgaum

GURUDEV'S PUNYATITHI

VOL. X No. 2) SAKE 1898 (JUNE 1976

ಬಡವರ ಭಾಗ್ಯೋದಯ

ಭೂ ಸುಧಾರಣೆ ಶಾಸನವನ್ನು ಕಾರ್ಯಗತ ಮಾಡುತ್ತಿರುವುದರಿಂದ ಕರ್ನಾಟಕದಲ್ಲಿ ಸುಮಾರು80ಸಾವಿರ ಕುಟುಂಬಗಳು ಭೂಮಿಯನ್ನು ಪಡೆಯುವರು. ಇವರಲ್ಲಿ 40 ಸಾವಿರ ಹರಿಜನ ಗಿರಿಜನ ಕುಟುಂಬಗಳು. ಇದಲ್ಲದೆ ಹತ್ತು ಲಕ್ಷ ಹೆಕ್ಟೇರುಗಳಲ್ಲಿ ಸಾಗುವಳಿ ಮಾಡುತ್ತಿರುವ ಒಕ್ಕಲುಗಳಿಗೆ ಭೂ ಮಾಲೀಕತ್ವದ ಹಕ್ಕುಗಳನ್ನು ಕೊಡಲಾಗುವುದು.

ಮನೆ ಇಲ್ಲದವರಿಗೆ ಮನೆ :

ವಾಸಕ್ಕೆ ಮನೆ ಇಲ್ಲದ ಕೃಷಿ ಕಾರ್ಮಿಕರಿಗೆ ರಾಜ್ಯದಲ್ಲಿ ಐದು ಲಕ್ಷಕ್ಕೂ ಮೇಲ್ಪಟ್ಟ ನಿವೇಶನಗಳನ್ನು ಉಚಿತವಾಗಿ ಹಂಚಲಾಗಿದೆ. ಜನತಾ ಗೃಹ ನಿರ್ಮಾಣ ಯೋಜನೆಯನ್ವಯ 52 ಸಾವಿರಕ್ಕೂ ಮೀರಿ ಕಡಿಮೆ ವೆಚ್ಚದ ಮನೆಗಳನ್ನು ಕಟ್ಟುವ ಕಾರ್ಯವನ್ನು ಕೈಗೊಂಡಿದ್ದು ಈಗಾಗಲೇ 20,000 ಮನೆಗಳಲ್ಲಿ ಜನ ವಾಸಿಸಿ ಹಾಡಿ ಹರಸುತ್ತಿದ್ದಾರೆ.

ಕಾರ್ಮಿಕರಿಗೆ ಹೆಚ್ಚಿನ ವೇತನ :

ಸುಮಾರು ಮೂವತ್ತು ಮೂರು ಲಕ್ಷ ಕೆಲಸಗಾರರು ಅಕ್ಟೋಬರ್ 2,1975 ರಿಂದ ಕನಿಷ್ಠ ವೇತನ ಹೆಚ್ಚಳದ ಫಲವಾಗಿ ಅಧಿಕ ವೇತನ ಪಡೆಯುತ್ತಿದ್ದಾರೆ. ಅವರಲ್ಲಿ 27 ಲಕ್ಷ ಕೃಷಿ ಕಾರ್ಮಿಕರು, ಐದು ಲಕ್ಷ ಬೀಡಿ ಕಾರ್ಮಿಕರು ಮತ್ತು ಒಂದು ಲಕ್ಷ ಕಲ್ಲು ಕುಟಿಗರು ಮುಂತಾದವರಿದ್ದಾರೆ.

ನೇಕಾರರಿಗೆ ನೆರವು :

ಕರ್ನಾಟಕ ಕೈಮಗ್ಗ ನೇಕಾರರ ಉದ್ದಿಮೆ ಅಭಿವೃದ್ಧಿ ಕಾರ್ಪೊರೇಷನ್ ರಚಿಸಲಾಗಿದೆ. ಕೈಮಗ್ಗದ ಉದ್ಯಮದಲ್ಲಿ ನಿರತರಾಗಿರುವವರಿಗೆ ಅದು ನೆರವಿತ್ತು ಈ ಉದ್ದಿಮೆಯನ್ನು ಪುನರುಜ್ಜೀವಗೊಳಿಸುವುದು.

ಅಮಾನುಷ ಜೀತ ಪದ್ಧತಿಯನ್ನು ತೊಡೆದು ಹಾಕಲಾಗಿದೆ.

ಸಹಕಾರಿ, ಸರ್ಕಾರ ಮತ್ತು ಸಾರ್ವಜನಿಕ ಆರ್ಥಿಕ ಸಂಸ್ಥೆಗಳಿಗೆ ಮರಳಿ ಮುಟ್ಟಿಸಬೇಕಾದ ಸಾಲಗಳನ್ನು ಉಳಿದು ಇತರ ಸಾಲಗಳ ಭಾರದಿಂದ ವಾರ್ಷಿಕ 2,400 ರೂ. ಮೀರದ ಸಣ್ಣ ರೈತರು, ಕೃಷಿ ಕಾರ್ಮಿಕರು ಮತ್ತಿತರ ದುರ್ಬಲ ವರ್ಗದವರನ್ನು ಮುಕ್ತಗೊಳಿಸಲಾಗುವುದು.

ಪ್ರಧಾನ ಮಂತ್ರಿ ಶ್ರೀಮತಿ ಇಂದಿರಾ ಗಾಂಧಿಯವರು ಸಾರಿರುವ 20 ಅಂಶಗಳ ಕಾರ್ಯಕ್ರಮ ಜಾರಿಗೆ ತರುವಲ್ಲಿ ಕರ್ನಾಟಕ ಕೈಗೊಂಡಿರುವ ಅನೇಕ ಕಾರ್ಯಕ್ರಮಗಳಲ್ಲಿ ಇವು ಕೆಲವು ಮಾತ್ರ.

ಪ್ರಕಟನೆ
ನಿರ್ದೇಶಕರು ವಾರ್ತಾ ಮತ್ತು ಪ್ರಚಾರ ಇಲಾಖೆ,
ಕರ್ನಾಟಕ ಸರಕಾರ, ಬೆಂಗಳೂರು.

ಹೆಚ್. ಎಸ್.

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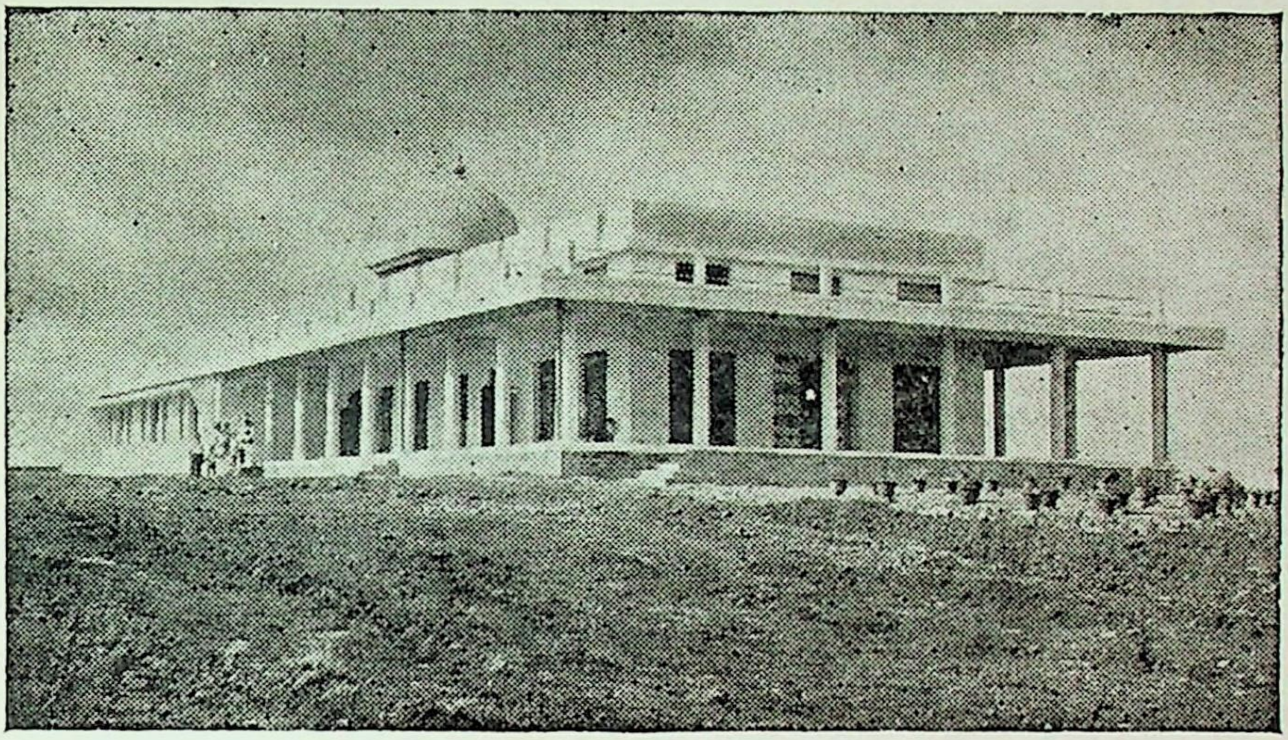

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BELGAUM.

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to subscribers.

PATHWAY TO GOD will be Published quarterly instead of six-monthly as at present. It will be in demi size.

The cost of production has risen tremendously and yet the subscription was maintained as low as Rs. 5/- for the last ten years. It will be now Rs. 6/- from the next number.

The new year will begin from 1st October 1976 and the first quarterly number will be sent to you in the first week of that month. The subsequent Numbers will be out in January, April and July 1977.

The frequency of the journal is now increassed and efforts will be made to supply more reading material too.

We request you kindly to continue your support and to send your subscription for the new year promptly.

Subscribers who have sent in the annual subscription of Rs. 5/- for the June and November 1976 Numbers, may kindly note this change. They should send us Rs. 3-50 by M. O. to make up the full annual subscription of Rs. 6/-, before 1st October 1976. It will enable us to send the journal to them for a year from 1-10-1976.

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N. R. Deshpande.
Editor,
Pathway to God

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I, J. V. Parulekar, Secretary, Board of Trustees, Academy of Comparative Philosophy & Religion, Belgaum, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Tilakwdi (E)

J. V. Parulekar

Tilakwadi (E) Belgaum,
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Trustee & Secretary,
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Vol IX No. 2

June 1976

PATHWAY TO GOD

Editor : Sri. N. R. Deshpande

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* * *

Editorial

वन्देऽहं सच्चिदानन्दं भेदातीतं जगद्गुरुम् ।
नित्यं पूर्णं निराकारं निर्गुणं स्वात्मसंस्थितम् ॥

– श्री गुरुगीता

I salute the Master of this world who is full with Sat Chit Anand, who is an Unity above all duality, who is eternal, who is the complete whole, who is untarnished by any dimensions of Ākār and Gun, and who is seated in the heart of my soul.

Completion of a Decade

Learned readers of this journal may be happy to note that the Academy is completing a decade of its journalistic activity. Publication of the 'Pathway to God' has always been a sincere struggle for achieving the ideal set forth by the Academy. This editor feels it his modest privilege to place some 'rededicating' thoughts and sentiments on this occassion.

The Ideal of " One God, One World, One Humanity".

The great visionary founder of this Academy of Comparative Philosophy and Religion, Revered Shri Gurudev R. D. Ranade, M.A. D. Litt. had before him this ideal of "One God, One World, One Humanity". He wanted this ideal to be realised in actuality in the day-to-day world. The great mansion of God may have different doors but all lead to Him alone. Spiritual Leaders and philosophical intellectuals have always recognised and lived this ideal.

The ideal has remained unrealised by the huge masses who are in a continuous attempt to follow these ideal Spiritual Leaders. And unfortunately the world of ours is mostly full of such masses only.

Achievement of the 'Ideal': An Introspection :

Individual activities for the God-realisation have always been kept personal or private. Loyalty and follow-up actions pertaining to one's religion or faith are always guarded. Any discussion of their effects on our social or public life is carefully excluded. Do these religions, secterian loyalties or alignments in us have any direct effects on our social, national or international existence and get-together ?

It we unmask ourselves of hardcore hypocrisy, we should be prepared to think and answer this question.

Motives, supports and alliances are born and drawn from these religious, sectarian loyalties. History evidences the truth of this answer. On religious stimulus only wars have been fought, empires were erected and this One beautiful World was sliced by the boundaries which have created various nations. Any religion, sect or faith never taught us to do so. But the misconceived loyalties in the hearts of the masses following these religions, sects etc. did create these unwanted results. Masses have reduced themselves into multiple camps as if poised for a cease-fire.

It is no doubt an unintended creation of the 'ignorants'. But many are they. Spiritual leaders have always owned and proclaimed the Unity of God in the diversities of religions and faiths. Individuals are born to embody 'individualities' (पिडे पिडे मतिभिन्नः), and hence the minor alterations of the path and course for an individual may not be unjustified. But when the ultimate goal is essentially the same, how do these paths and courses happen to clash and contradict ?

The earth, the planes, the jungles and the stones all belong to free Nature. They never have any religion. But from these very stones and woods we have built temples, churches, mosques, gurudwaras and what not. Their existence as a door leading to the big and singular mansion of God, is always justified. But if these places are going indirectly to nurture the misconceived loyalties of the ignorant masses, then they are the high castles giving shelter to the un-Godly hardcore of the ignorants.

It is high time that humanity poses herself a question with brutal frankness. A question of confession. Actual state of things in our societies and nations will not allow us any more to keep on being silent, being self-deluded, being self-fooled. Past we kow abundantly, present is with us over- evidently and future is fast tapping our doors pressingly.

The problem is again with the masses and its solution with the very few viz. Spiritual leaders, religious heads and the front-line intellectuals.

The ideal of One God, One Humanity has remained merely a philosophical slogan. Ritualistic diversities of various religions have led us down where our collective existence proclaims the 'defeat' of the ideal of One God.

Only an urgent introspection can awake this sense of confession. Out of this turmoil younger generations have developed total contempt nausea and distaste for any thing and every thing pertaining to God.

Is it not the proper time for winding up ritualistic diversities of various religions, faiths .. ....etc?

It will not be an over-simplification if we say that even the awareness as a slogan of One God, one Humanity, is missing. One-time justified diversities of various religions have grown and matured in the flow of time, to such forms that they attempt to defeat the very reality of One God. One Humanity and One World are far off dreams. Should we not wind up these diversities? Shall we be ready for a partial efacement of our ritualistic formalities? Will all the religions or faiths be merged in One Faith of God? Will the masses bear the brunt of any consequential transition?

Men of higher vision and potentialities were born in all times. Their very course of lives have become, in themselves, an idealised path for attaining God. Space and time might have caused multiplication of thier paths. But should the multiplicalion of paths be allowed to cause the aberration of the essential unity of the Goal ?

Every human being is the latest model of manifestation of God. Every Hindu is a living reprint of Bhagawadgeeta. Every Christian is a living reprint of the Bible and so on.

Let the existing spiritual leaders and philosopher-intellectuals have a look to these 'reprints' and let them try to edit and compile them into One unique and eternal Handbook of Humanity.

The problem is real. But it needs careful diagnostic analysis. Let the front-line torch bearers unite and sit around a table. The columns of this journal await their proceedings.

Let us set on to the achievement of this ideal in this generation. The truth of awareness out of the comparative study of philosophy of Religions will be the singular realisation of the need of an early achievement of the ideal. This Academy of comparative Philosophy and Religion stands for realisation of this ideal.

Realisation of the ideal of ‘One God, One World, One Humanity in real and actual practice of the masses—is the only solution.

The urge for an early advent of this solution is the singular sentiment of this editor.

N. R. Deshpande

* * *

Nama-Yoga

(Yoga of Divine Name)

(Extracts from the letters of Sri Bhausaheb Maharaj, selected and translated)

By
Sri M S. Deshpande, M. A

(B) Spiritual Welfare

(37) Miracles are Marks of Self-realisation

The Lord incarnated on the earth in the form of '*Digaṁbar*' (Sky-clad); Saints live in the world like '*Piśācās*' (Ghosts). "*Digaṁbar*" means either "non-attached" or "naked". And "*Piśāca*" means either "desireless" or "mad". The former meaning is spiritual while the latter is worldly. Persons wishing to parade like Saints become *Digaṁbar* or behave like Ghosts in the worldly sense of the term. Still, worldly persons consider their behaviour to be real and fully trust these hypocrites–pseudo-saints. Likewise, there are some persons who predict the past and the future and perform various miracles. They put on various types of dress and display a variety of tricks. Such hypocrites also are trusted implicitly and thier behaviour is liked and approved by these worldly persons. It is but natural for the transient body to be attracted by these transient things. It easily trusts such a behaviour, as it is similar to its own. Our attitude generally partakes of our nature. Hence a person with body-conscousness considers such hypocrites to be realised Saints and reveres them. But we, the Sadhakas who know the Eternal *Atman*, will never admit and respect such non-eternal factors. We will not admit that these are great Saints. Like attracts like. A devotee likes devotion, a scholar likes knowledge. This is the truth.

Hence Sri *Nimbargi Mahārāj*, with great compassion, has emphatically declared:" Even though a person has brought the very Sun before you, has revealed the past and future to you, don't regard him as a realised Saint. Don't consider such fraudulent knowledge to be Self-knowledge." Place implicit trust in these words of *Sri Maharaj*. The path of meditation on Name Divine, which has prevailed till now, by the grace of *Sri Maharaj* is the only holy Path that can grant Self-knoledge. This is the genuine Path of Self-knowlede. We should adopt this Holy Path. But poor fellows! they don't care to know the nature of such a Holy Path. What should be done for this ignorance ? (P.85)

(38) A Pharisee can't be a Saint.

He is a real *Sanyāsi*-a renouncer-who has forgotten "I and Mine". He is a genuine realised Saint who has completely bid good bye to body-consciousness and constantly lives in Self-consciousness. Such a Self-consciousness requires a fiery earnestness and renunciation. This being the case, poor fellows, labouring under the delusion of body consciousness, acquire intellectual knowledge and try to imitate the external behaviour of Saints, for being respected as Saints by all. They make a show of their Saint-hood. They profess that they have abandoned hearth and home, given up speech and adopted silence. They even boast of their Saint-hood and call themselves *Jnānis*. But their mind is not free from passion for sense-objects. Hence they very often fall a prey to the sudden upsurge of passion and anger, as they do not possess genuine renunciation. How can such persons acquire the greatness of Saints ? (P.272)

(39) God-realisation is alone Real Self-knowledge.

Saint Rāmadās has defined Self-knowledge. Self-knowledge should not be tainted by miracles. We have been told up till now that Sri *Dattātreya* and other realised Saints have performed miracles. But it is the statement of the intellectuals. Realised Souls will never make such assertion. This is not spiritual Self-knowledge. But as persons are accustomed to treat miracle-mongering as the sign of Self-knowledge, this notion has taken deep root in their hearts. Hence they consider miracles as Self-knowledge. This, however, is a mistaken conception. The reality or otherwise of this notion cannot be understood except through the company of Saints.

(40) Intellectual Knowledge and Spiritual Illumination.

The *Namaskāra -śatak* and other poems sent by you were very well appreciated by all. The intense love and devotion expressed by you in them, lent them immense delight which cannot be described in words. But all this is the expression of worldly, intellectual knowledge. Just as you have derived delight from this knowledge, you should also enjoy Divine Spiritual Bliss, from the ineffable *Paramātman,* by practising intense meditation on the Name. Spiritual Illumination is thousand-times superior to intellectual knowledge. Its great superiority simply defies description. The realisation of the attribute-less *Paramtmān* frees a Sā*dhaka* from desires and duties. He then spreads the glory of devotion among the people and confers obligation upon them. Thus does he become famous, and leads a blissful life.

Hence, to qualify yourself for developing such dissociation you should carry on your meditation on the Divine Name with proper zeal and steadfastness. S*ri Sadguru* has earnestly requested you to do this without fail. you have achieved eminence by conducting your worldly duties in an excellent manner which is really commendable. Likewise, we hope that you would devote yourself ardently to meditaton and fully qualify yourself to attain the ineffable Self-knowledge.-Self-realisation. (P.161)

(41) Self-realisation alone is Real Swadharma.

Swadharma or one's own Duty-is two-fold: Worldly Duty and Spiritual Duty. Body is after-all non-eternal. A person regards the duties pertaining to such a body-duties like charity, pilgrimage etc. preformed for enhancing its greatness-to be real S*wadharma.* Since he firmly hugs the delusion that he is eternal, he considers worldly duties alone as *Swadharma*. In fact, as described in the verse below the whole world is the product of Illusion:

I am an Illusion; you are an Illusion
All devotees and even Godhead is an Illusion.
The world itself is the product of Illusion.

Hence all the duties in this worldly life are illusory. They will never be real, will never become *Swadharma.* To realise one's Self through meditation on Divine Name is the only Spiritual *Swadharma.* "To reside in the Self is the *Swadharma*-the Duty of all duties" This is the assertion of *Sri Ramadas.* This is the Truth.

The *Pandavas* obeyed *Sri Krishna* and lead a truthful life .... Hence they commanded high regard and attained great renown. The great works written about them have provided guidance to several persons and have proved a blessing to them in many ways. All this is the outcome of their truthfulness,-their practice of *Swadharma*. Still, when once under the influence of worldly emotion, they were attracted by sense-objects which deluded them and tempted them to utter, "*Naro vā kuñjaro vā*" -"Man or Elephant." at brought about blemish to their character. So worldly duty should not be considered as real. Passion for sense-objects leaves a relish for them in the heart. Such a relish brought a stigma even to such great souls like *Narad*, *Brahma* and *Indra* etc. None is able to detect this hidden urge in the heart which impels persons to commit sinful acts. Still as they had formerly practised real *Swadharma*, they are being regarded as great Godly Souls. (P. 29)

(42) Self-realisation itself is Supreme Liberation.

Both worldly and spiritual ways of life are the products of the grace of *Sadguru.* They are guided and goaded by the will of the Lord Not a blade of grass moves but by his will. This being the case, it is not proper to be absorbed in the maintenance of one's own profession alone and forget one's spiritual pursuits. Therefore if we carry on our meditation on Divine Name with regular steadfastness as enjoined by our *Sadguru*, we would be able to discharge both the duties properly. This is real *Dharma.* But people consider worldly duties such as Charity, Sacrifice etc. alone as their duties and begin to perform them. Thereby they would acquire some merit, no doubt. But Time eagerly lies in wait for their destruction. Such a *Dharma* forges bonds of *Karma* for them and makes them suffer from pain and sorrow. Hence " Attainment of Self-realisation is the most supreme of all Duties." But unfortunately poor fellows! they don't care for it. Because, it is has become a long-astnding tradition with them to consider worldly duties to be *Swadharma.* This has taken deep root in their hearts. So they refuse to believe in the spiritual truth viz. "Self-realisation is the supreme *Swadharma.*" This should not be the case. Really Self-realisation is the highest *Swadharma*. (pp.74-75)

(43) Body-consciousness should be Transformed into God-consciousness.

Every *Jiva* (soul) comes from *Śiva* (God) and returns to God .... But during its sojourn on earth, under the spell of sense-objects it forgets its Divine Source considers itself as *Jiva* and begins to lead its worldly life.Its delusion does not allow it to identify either with worldly or with spiritual life. Its enhanced ego makes him one-sided and deprives him of the enjoyment of any kind of happiness. Really the soul has no independent existence either in the worldly or in the spiritual life. God alone exists in the real sense of the term. Both the ways of life belong to Him. Hence mere rememberance of God is the only duty of the soul. If this conviction is firmly rooted in it, the soul would be able to enjoy happiness and satisfaction. Therefore, one should practise meditation with firm faith and regularity, until the conviction of its identity with God strikes root in the soul. He would then realise his oneness with God and enjoy all-round happiness and bliss in both worldly and spiritual life....

(44) Identification of Jiva and Siva is the End of Human Life.

The merit attained by the practice of penance in former life enables a person to get human life in which he becomes worthy to pursue spiritual life. Now if he leads his worldly and spiritual life by retaining the consciousness of his past meditation, he would develop an attitude of an unattached witness and non–doer. He would also attain Godhead. His former merit granted him human body. And as carries on the same meditation he attains Godhead itself. As the *Kannada* adage goes: "*Aṣṭakke iṣṭu, iṣṭakke eṣṭu*?"– "If that (merit) has granted this happiness, how much more bliss would this superior merit grant?" (PP. 59-60)

If a parson realises that God is Impersonal, he will be completely free from Soul-consciousness-free from the consiouness that he is a devotee. He becomes Impersonal and Formless. He is ever immersed in God-consciousness. Hence he becomes a non-doer in both spheres of life. He is a real devotee who experiences such a tsansformation. He is a real Liberated Soul. This is the final Liberation through Oneness. And this is the supreme End of Life.

○ ○ ○

Fragrant Flowers of the Spiritual Garden
of
Sri Gurudev

Garnered By
"A Florist"

Masters of the Sampradaya

1. It is the Sampradaya of Sri Nimbargi Maharaj which is the Foundation of Unity of religious systems in Karnatak.

2. Sri Nimbargi Maharaj is like a Bakula tree, whose flowers though in a corner, would send the fragrance throughout the length and breadth of Karnatak.

3. He tapped afresh the spring of Self-knowledge which had gone undergroung. He revitalised Self-knowledge that had fallen on evil days. When the sapling of Self-knowledge newly planted by him bear fruit, its splendour will automatically manifest itself.

5. He was a great Lingayat himself and his foremost disciple was a great Brahmine and both were great ornaments to Spiritual Life.

6. " It would be more appropriate to call you" Atma-jnana"-Self-knowledge-rather than Sri Bhausaheb Maharaj. .... As you are identified with the Lord, what harm is there in calling you"Atma-deva "–" Lord Self " ?

7. " Sri Bhausaheb Maharaj was Ṡrsti-Karta-a Creator.

8. There was a great identity of intest between the Maharaj and Baba, and when Baba was left over to us, it was as if we were seeing and hearing Maharaj.

9. " The only two poles around which a spiritual man's life should revolve are Meditation on the one hand and Morality on the other." (Last Message of Sri Baba)

10. As with Maharaj, so with Baba, their life and death have been sublime illustrations of a perpetual communion with God.

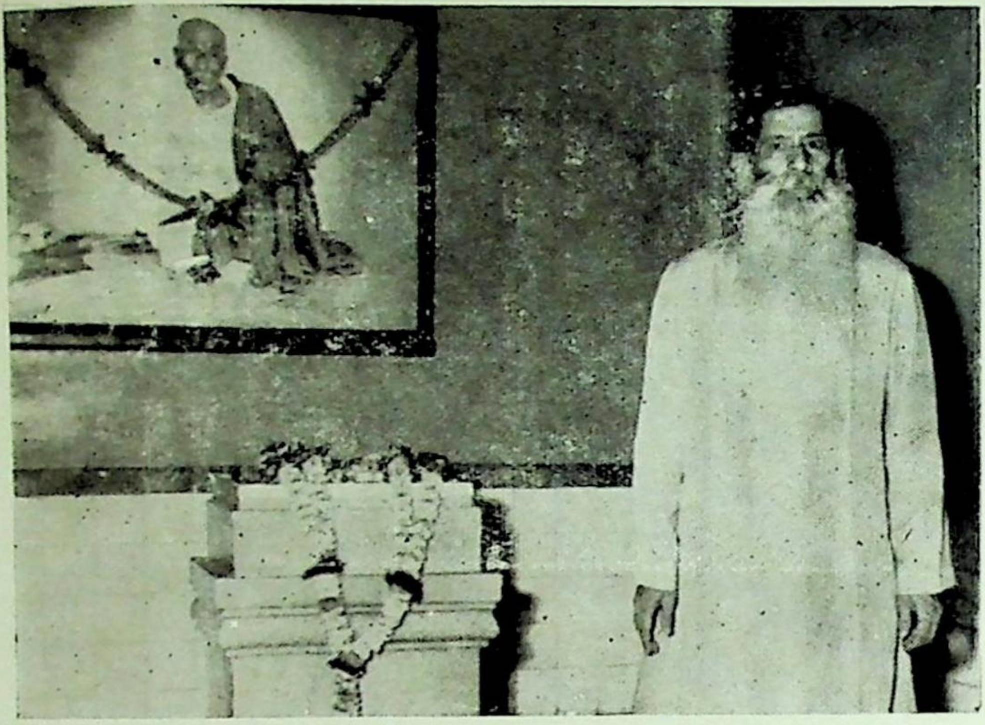
* * *

Shri Gurudev Dr. R. D. Ranade

Born
JAMKHANDI
3-7-1886

Samadhi
NIMBAL
6-6-1957

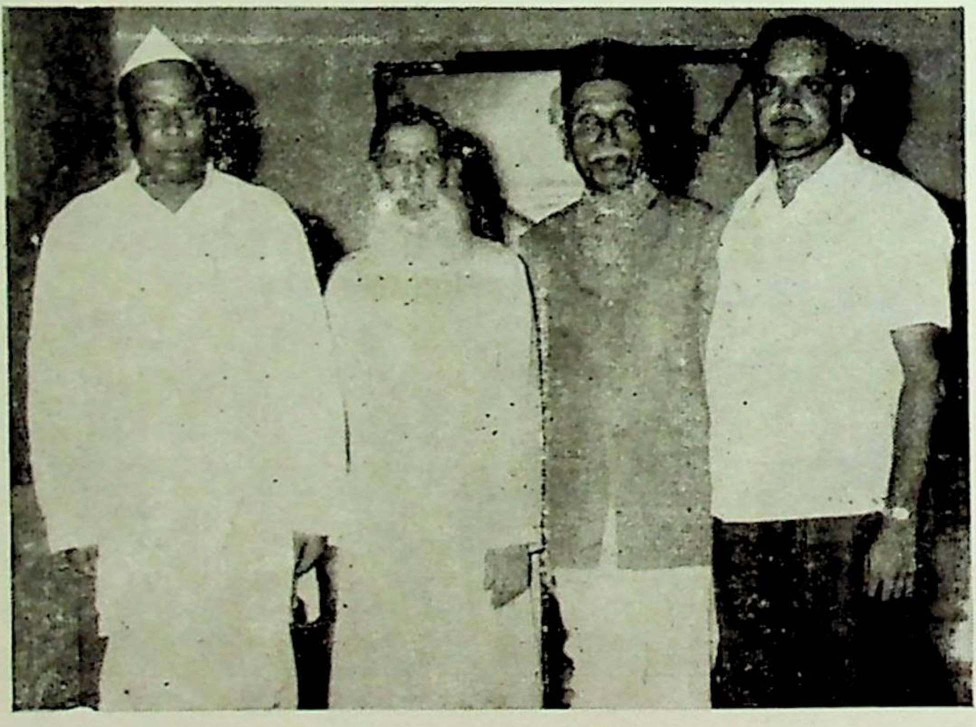
His Holiness shri Kumarswamiji
(Tapovan : Dharwar)



in Gurudev Mandir, Belgaum

AND

With his his devotees



1) Shri T. V. Shah, Mudhol 2) H. H. Shri. Swamiji
3) Shri J. V Parulekar 4) Shri. Mallikarjun Girigouda

Om

Saint Sivalingavva.

(In our last issue we had published the translation of one of the songs of this Saint-on advanced disciple of Sri Bhausaheb Maharaj. We wish to share with our readers another beautiful song of this Saint. " In the prime of her youth she lost her son and took to her spiritual practices with great zeal, and as a result of her great devotion to God, a new spiritual son was born to her i. e. she had the mystical experience of the vision of the spiritual child, which she has described in the present song."-Ed.)

(Maga huttidavva)

Birth of a Spiritual Son.

" A son is born to me, and he put an end to all my attachment to self and consequently towards the world. He put an end to all my future lives, is a veritable magician born; for, after nine months' pain all over my body, he was born to me without toucning my body. He is one who is entirely beyond all illussion. When he was born, my whole house was filled with illumination. At the time the son was born to me, I was all kinds of lights and colours in myriad forms, such as the crackers that send forth arrows, and produce flowers of variegated colours and lights; and in the midst of terrible throes a varitable son was born to me. I prepared for him a strong cradle of five colours skilfully mixed. I touched the cradle with my own hand and gave it a swing to the emperean. I gave him a name and sang cradlesongs to him. All this is due to the grace of the Guru of unfathomable greatness of *Sri Nimbargi Maharaj.* I prostrated before him in absolute submission and on account of his grace I got this son."

⁂

Advaita and Bhakti

– Padma Bhusan Dr. D. V. Gundapp

(The late Dr. D. V. G. of revered memory-" a modern version of an ancient Sage "-was a self-educated profound Scholar and an ardent lover of Bharatiya Culture and of Moral and Spiritual life. His great monumental work on the Gita is standing embodiment of his Philosophy of Life. In his letter dated 2-2-1961, he had intimated his contact with Dr. Ranade and had blessed our work; "I had the privilege of being in contact with Prof. Ranade though not for very long. He visited Bangalore first about 55 years ago-in the company of late Dr. Lingesh Kurtkoti. Both of them stayed as guests with an elderly friend of mine and I remember I had several talks with them. In particular I remember two lectures of Dr. Ranade. I also had discussions with him on them. On the topic of one of those discussions-Heraclitus-he later on wrote a pamphlet and sent a copy to me. Another important result to me, personally, was my arriving at a concordance of some *Mahavakyas*, what I call *Mahavakya Chakram*. After he left Amalner, our corespondance somehow ceased. I heard he had been turning his mind inwards My mind began to turn outwards. But my interest in his work continued. I read his volume on the *Upanisads* in the Bombay Series of the Library of Indian Religion and Philosophy. It is a great work. Some time afterwards I heard he was ill. Much later, a friend of mine told me of his visit to Dr. Ranade's Ashram, and his interest in the literature of the mystics of Maharastra and Karnatak.......... Please let me say that I am deeply interested in your work and I pray " God bless it in all ways." By way of paying our reverential homage to this great friend of ours, we give below a few gems of his thoughts culled from his latest work "*Advaita, Faith and Practice*."-Editor)

Saint Shivalingawwa

(of Jath)

Born : 1867 Samadhi : 1930

Advaita

1. Advaita is, literally, non-dualism of Existence.

2. Advaita is a truth intellectually ascertained, but emotionally realised.

3. Advaita is a feeling - an inward feeling. It is in the inner region of the heart and not in the intellect that Advaita blooms. Advaita is poetry flowering on the plant of Vedanta philosophy. It is a flowering of the inward culture of the heart.

4. Advaita is an integrated view of life, and of the world. Life is the world and world is life. They are body and soul, ... two seemingly different things, both together making one whole.

5. Advaita does not dispense with commonsense. On the other-hand, it clearly asks you to observe the difference between food and mud. *Brahman* is food; non-*Brahman* is mud. .... Make no confusion between *Atman* and *Anatman*.

6. Advaita is avoidance of isolation from the world and the world spirit. (*Brahman*). ....You should take the whole living world into your fold. ....Thus Advaita is the poetry of Life.

7. Advaita does not deny or disturb the world's sense of values or the scale of world-values.

8. Advaita is the *solvent oj all the* jealousies and rivalries in our world between i) nation and nation ii) community and community, which threaten to convert the world into a vast battlefield.

9. Advaita is self-identification with one and all.

Bhakti

1. Bhakti literally is attaching oneself to something greater than oneself, ... generally 'attachment to God.' ... It means dedication of one's life, moment after moment, to the Lord. This unqualified submission to whatever happens and whatever be one's reaction is Bhakti.

2. In essence Bhakti is love and the conseqence of it is comingling of the two. Two becoming one is the Advaitin's conception of the highest Bhakti.... Bhakti is like the attitude of a drop of water towards the totality of waters in the ocean.

3. Bhakti is central alike to all the three faiths. the *Dvaita*, the *Viśistadvaita* and the *Advaita*. But while the *Dvaitin* regards himself as a servant, distinct and separate from the Master (*Dasoham*) the *Viśistadvaitin* regards God as the main body and himself as a limb. (*Aṅgāṅgi bhāva*). The *Advaitin*, on the hand, regards himself, in the absolute sense, as identical with the Great Spirit (*Brahman*)........ All the three attitudes to the Supreme are appropriate for a *Sadhaka*.

Ahaṁ deha-*budhyā tavaivāsmi dasaḥ*
Aham jiva budhyā tavaivekadeśaḥ
Tvamevāham svātma-budhya tathāpi
Prasídanvaham deva–bubhyā namaste.

◆

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Vedism And Jainism

—**Dr. C. L. Prabhakar** M. A., Ph. D.

Ārādhyaratnatraya marga moktam, vidhayaniscarya
maśesha jantoḥ,
Kshamam cakrtva jinapadamulo deham
pœrityajya divam visamah

All religions of India are either divergent or tangential to the Vedic religion. The rise, growth and prosperity of many religions of India depended on the religion and mythology of Veda. There may be a stage for all religions to claim independence from Vedic religion. But Vedic religions remained constant and did not undergo any change in its basic structure. Many religions, later to vedic, have disappeard also, unable to withstand the onflow of sway of other religions and for several other reasons.

Religion basically is an agreed way of behaviour such that the members of that religion had security in life here and hereafter. In every religion, however, that objective is not defeated. The groups which accepted that set of behaviour might disappear but the philosophy which it produced among people in literature could not disappear in the sands of time.

Jainism is one of those important religions of India which rose to life long back and this is one of the living religions of India also. Vedism, however, remained as a foundation and source for Hinduism. The rigidities in veda in regard to the practice and philosophy of life which are laid down by them have not verbatum appeared in Hinduism. Being subjected to the changes in time, there have crept several simplifications, and modifications. The Vedic religion now known as Hinduism is a contunation of Vedism suiting to the convenience of people from time to time.

If the Ṛṣis (Brahmans) are responsible for vedic religion, Kshatriyas are for Jainism. Vardhamana was kshatriya who transcended the bonds of sufferings of mortal life and attained freedom (Mukti) therefrom totally. It is said that as early as Brahamaṇa period of Veda, there was a war in idealogy and behaviour between Brahmaṇs and Kshatriyas andas a result there came differences which resulted in the upraise of different religions.

Upanishads have shown speculations regarding the spiritual content of physical body and need to give an expression and development for the same. Further upanishads have laid down the importance of soul and Brahman and endeavour of man to realise that Brahman who is but Absolute Bliss. It was suggested also that birth as a human being is the right stage where efforts could be done to attain a state and whereafter absolute bliss and birthlessness prevail. By nature, suffering was the complementary to birth. Happiness if any was highly shortlived.

Satapatha Brahamaṇa has hinted that all gods are men primarily. Gods attained godhead only through sacrifices. Vedic Ṛṣis too attained spiritual enlightenmenent, through *tapas* in the form of sacrifices. Vedic religion in principle made the sacrifice, to be the means and goal of its religion.

By definition sacrifice involved deities, offerings and the sacrificers. In the event of sacrifice, animal slaughter and offering of its parts to various deities became expedient. According to vedic explanation sensibly the animal slaughter was not regarded as *himsa* because that held that animal was agent for the sacrificer to help him and his society to prosper well and to fetch him further heaven finally. Moreover, certain corresponding formulas, found in YV indicate the sympathy, devotional mind full of respect for the animal at the sacrifice. The correct objective and meaning was abused by its followers to such an extent in course of time that turned into a gross violence which could not be tolerated by a section of thoughtful men. As a result revolutioneries came up to stop such violence a d Jainism was one which propagated and strove hard to stop such killing of animals. Jainism basically oriented to show kindness to beings which breathe life, indifferent to the class and variety. At that time Jainism was probably a solitary voice roaring against such a practice.

Vedic religion has large and myriad (varied) mythology. It had described several deities depending on the regions that they occupied. According to Veda, any object animate or inanimate, described in a *mantra* is a *devata*. A *devata* further is believed to have *mahat* and certain qualities too and was capable of performing certain functions in favour of the warshipper. The major deities claimed *asurasya māyā* (magical power). Objects in sacrifice are sacred and they are regarded with respect as deities. There is a sign of immense humility and respect for objects in vedic religion and also that is the view of many a sacrifice. Because of such a formula there came multiplicity in the number of deities in Veda. Such polytheistic thoughts at one place turned to imply, thoughts on Monism where supremacy of a single deity was upheld· In Yajurveda for example, Rudra was richly celebrated ; where as Agni, Indira in the RV. Agni was Hotṛ while Indra was sacrificer ; and thus there was good amity and co-operation between Brahmaṇa and Kshartiya. Moreover, each remained pure by himself. Fundamentally the powers, however, small or big, of objects of the creation in nature was respected.

Jainsm is peculiar because it denies the existence of God, who controls the actions and other things of the world which he created. Rather Jainism believes in man who purified himself by religious behaviour and who attained *Mukti*. That is, Jainism belongs to a group which worships human being if he attained purification. As a result, the scope of mythology of Jainism is not as much complex as that of Vedic religion. Tirthamkaras who are *Arhat* are the gods themselves to whom temples are built and worship in a specified manner was made, like idols of deities worshipped in Hindu Temples. Jainism recognised twenty four such Tirthamakaras who enjoy a devata status and hence worship.

Vardhamana was the last who is worshiped. Vardhamana by virtue of self-mortification and religious life and preachings has been on the status of God and known as Jina (Victor)· He was rich by birth but by renununication he contiuned to remain rich but in penance. He laid down and led a spiritual path which inspired many·

As for contrast, Jainism does not condemn the general conduct of behaviour which was laid down by vedas even, for helping for the purity of man. There are many parallel practices. Certain domestic rites which Hindus have, are also seen with Jainas. This indicates that religion took support from Hinduism even though it rose to an independent stage.

Vedic religion spoke with great respect of the values viz, Ṛ*ta* and *Satya* and *Tapas* which governed all beings of the world divine, semi divine and human. Any violation of the same resulted into sin which needed expiation. The whole sacrifice was also Ṛ*ta* and therefore any shortcomings therein need be expiated; if not the sacrifice would not be complete and fruitful. Even up to the epic times that was rigidly adhered. Ṛ*tavṛdh* is an epithet in veda for certain Gods. Varuṇa was the guardian of Ṛ*ta* and each sinner is answerable to him. In Jainism *Karma* may be regarded as an equivalent concept for Ṛ*ta*. Rather that implies many vedic concepts of *Dharma*.

In one sense Karma is a botheration which defiles the man and obstructs his progress. It is a life-long endeavour of every jain to terminate the particles of karma in him and prevent further deposition of the same. Indeed it is a harder task where *tîrthamkaras* are alone believed to be victors in that direction. Purity was acclaimed only when such defilement was overthrown. Vedic religon in other words suggests that one should obviate oneself from sin and tend to remain pure which is status of *puṇyam* and which forms the basic requirement for the onward progress of spiritually. The aim of such attempt is to attain *svarga* where permanent and higher happiness was ensured. Upanishads use the term '*tapas*' (penance) as a valid means. The *tapas* could be anything. It may be sacrifice, or speaking truth, or gifting etc. In jainism too 'tapasya' is regarded as the central means for any endeavour in respect of spiritual upliftment or even improving self-culture. In fact Aurobindo saw also in the vedas nothing but an endeavour of old seers to practise self culture and self upliftment. For doing *tapasya* and thus acquisition of purity, sins have to be avoided. Confession was a popular method. In Veda too there is an instance that the wife of the sacrificer was made to confess her folly, and only then she was admitted to participate in the sacrifice together with sacrificer, her husband. The respective religionists have been engaged to find ways and means to succeed in removing sin at all times. It is difficult to say whether at all they fufilled such a mission thoroughly.

Upavasa is also a practice common for Hindus and Jains. In veda, fasting was prescribed to sacrificer during *Diksha* of a sacrifice but it was not as long as or as serious as that of Jains. It is said for self mortification or purification fasting unto death was prescribed, by Jains. Such of those who die after such a course are given a special burial. Jains regard this *sarira* (body) as unholy and therefore, they endeavour to torture the same in order to attain *mukti*. Just contrary is Hinduism. Hidus regard this body as on implement for practising Dharma and therefore the religion exhorts to guard the body with all effort.

Suffice it to say that spiritual quest is common in man whether he belonged to vedic religion or Jainism. but it is evident that both religions impelled thought in man that this body and life was not be all and end all. These 'isms' are only a convenience designed by the wise of a convinced group in order to help to realise the idealistic goal of life viz permanent Bliss.

Jainism could not survive after a period because other religions became overwhelming. Moreover, it lost its royal support for some time. But Jainism is living because of the rich literature it possessed. The Vedic religion was sacred for Brahmins and Jainism for others but they grew to promote the good of humanity. The advantage that Jainism enjoyed was due to its medium of propagation viz Prakrit language. This was the language known to a larger mass of people.

Jainism with its defined system owes its indebtedness to Vedic religion only. It modified rules compared to the relgions already existed. That attracted larger masses. It is however a tendency of people to resort to such a path that looked less hard and easy for practice. By temperament people incline at a religion which contains rules that govern the religious life at simpler strain (way).

Vedas indicate goal of the sacrificer is to *acquire a place in heaven*. Upanishads declare that was not the end but it lies in merging oneself into supreme self and finding *sāyujya* with that supreme. Contrarily, Jains declare each individual to be separate and further ordaining him to work althrough to become ' *Arhat* ' or Iśvara. After such an endeavour, no rebirth would occur. Mysterious indeed that both the religions do not exactly know the origin of karma or sin to beings on earth. All religions start with assumptions and magnitfy the same with examples, explanations and arguments. (cf "Papa and punya in YV" by the author QJMS, 1973)

In such case the truth is always concealed to all religions including Veda. Every generation of people strove hard to unravel the same. Mystery shall however be the answer finally. No one knows Truth as such.

In conclusion it may be said there is a spiritual parlance in ideologies of the two religions to some extent. Both aim at everlasting happiness of man. For that *dhyana*, *tapasya* were laid down to be means to attain purification and relief from pain in this world. If vedic religion presented sacrifice which involved lot of physical labour and expenditure, Jainism supported self mortification and *upavāsa* for happiness. Faith was quite deep in both. Ṛta was the law that was dreaded off.. Jainism, on the other hand, simplified and eliminated certain harder principles of veda to its convenience to attract people. It preached all about the advantages of being pure viz, to be a '*sukṛt*. A compromise could be drawn between the religions irrespective of the details it preached because like vedic religion, it also preached the value of human life and the need for its utilisation properly for the benefit of that self only Either it be a Vardhamana or be a seer of the order of veda, the religions claimed a common parlour for the good of humanity. There may be essential differences between Vedism and Jainism, but tolerance shall provide the respective traditions to thrive in their respective cells of humanity. But for academic pursuits the Jainisim too proves a great inspiration with its vast literature. The academic interest, afterall, centres around the zeal of a scholar to grow into deeper understanding of the pathways by virture of comparative outlook.

Sarva deva namaskarh keśavam prati gacchati.

◆

Beyond Ritual

-- Swamy Brahmanandendra Saraswati
Holenarasipur.

1. CAN RITUALS DELIVER US ?

The delusion of agency and enjoyership (Karthrthva, Bhokthrthva) in the self is the root cause of bondage.

Though our systems of philosophy, such as Samkhya and Yoga, Vaiseshika and Nyaya, have attributed bondage to ignorance, avidya, yet, it is the uniqueness of Vedanta to have defined ignorance, avidya in precise terms, in conformity with universal experience, to connote the misapprehension of the ever free and blissful Self in ever so many ways erroneously as 'Man', 'Priest', 'Householder', 'Father', 'Son', 'Wealthy', 'Poor', 'Happy', 'Unhappy', 'Ignorant', etc., due to the inveterate habit of identifying the Self with the characteristics of the body, senses and mind which are non-Self and unreal. Superimposition of these non - Self and unreal characteristics on the Self and the attachment to those non - Self entities, entertaining in respect of them erroneous notions of 'me' and 'mine' causes choice, viz. , the tendency to covet what is deemed desirable and shunning what is deemed undesirable to such false selves, and the consequent engagement in a variety of motivated actions for the achievement of ephemeral ends such as progeny, wealth, popularity, sensuous gratifications in this world and in the next. This in turn leads to the assumption of mean and vile bodies such as dog, pig etc. , or of noble or virtuous bodies such as of celestial beings viz. sages and seers, or of ordinary bodies such as of human beings, for the gratification and experience of the fruits of such acts entailing transmigration and rebirth, in interminable succession, subjecting the deluded one to union and seperation and to the dualities of expectation and frustration, fear, sorrow and despondency. Since bondage consists in misapprehension of the Self in such various ways, release consists in a right apprehension of the Self as Self, by refraining from such misapprehensions as 'man', 'priest', etc. But then such refraining and such non-identification of the Self with the non-Self, unreal and binding entities such as wealth etc., is impossible unless there is a conviction that those entities are illusory and unreal. Such a conviction is got by a reference to the universal experience or the three states of Consciousness - Waking, Dream and Dreamless Sleep. We find that all the effects of Karma such as wealth, progeny, status etc., which are believed to be real in the waking state and sought for and clung to, are alienated in dream and are totally obliterated in dreamless sleep, but the Self abides as the changeless witness consciousness in-spite-of the alienation and obliteration of the adventitious and therefore ephemeral world phenomena which thrive on the erroneous notions of egoity, agency and enjoyership (Pramathrthva, Karthrthva, Bhokthrthva प्रमातृत्व, कर्तृत्व, भोक्तृत्व.)

Karma and upasana which are themselves the outcome of such misapprehensions of the Self and the consequent notions of egoity, agency and enjoyership in respect of the Self, cannot themselves be the means of getting rid of such misapprehension of the Self and such egoity, agency and enjoyership. The disease cannot be itself its own remedy.

2. THE TWO SCHOOLS :

i) THe KARMA MIMAMSA SCHOOL
ii) THE UPASANA VIDHI SCHOOL.

Notwithstanding this fact, there were at the time of Shankara, two Schools of Advaita Vedantins brought up in the mimamsa tradition of the Brahmasiddhi - a classic by Mandanamisra, who taught that performance of Karma till death was the sole and sufficient means of mukti or release from bondage.

i) The Karma Mimamsa school

The 'Karma Mimamsa' or ritualist School maintained that there was no such thing as Atmajnana in the Vedas which dealt with sacrificial rituals only. They said that (a) the performance till fall of body of *Nitya Karmas* (such as the daily Agnihotra consisting in the pouring of rice, ghee etc., in fire to the accompaniment of the utterance of vedic syllables), Sandhya, and so too of Naimittika Karmas (such as

Shraddha- ceremonies to honour manes, the departed souls, bathing on such events as the eclipses, performance of expiatory acts or 'prayaschitas' for sinful acts as and when they occur) will ensure the avoidance of evil consequences or 'pratyavaya' as it is called, such as life in hell etc., which would otherwise accrue if he had omitted to perform them as enjoined in the Sastras; and

b) By abstaining from *kamya karmas* viz., motivated acts for specific ends such as accumulation of wealth, progeny, popularity, status etc., birth in favourable bodies will be avoided, and by abstinence from prohibited acts such as theft, treachery and killing, the unwelcome effects of birth in vile bodies will be avoided ; and

c) with the exhaustion by experiencing, of *prarabdha Karmas* which have brought the present body, the Karmi will attain Mukti called 'Abidance in the Atman' viz., abidance in his own Self without any further effort such as Yoga or Jnana, (discrimination of Self from non-Self). There is no need for any Atmajnana over and above these Vedic Karmas for Mukti, viz., freedom from embodiedness, transmigration and rebirth. Such was the prescription of the Ritualists for release.

ii) The upasana vidhi school

The other school called the 'Pratipattividhi School', unlike the first-mentioned one, conceded that the Vedas did contain sentences extolling the Atman as Omniscient, Omnipotent, Sinless etc., but these were mere eulogies 'arthavada' of the covetable state of everlasting pleasure, 'Amṛtatva' which the agent of the sacrificial rituals, the Yajamana, was going to attain after death; or, they might be construed as descriptions of the special powers of the deity called Atman, to confer benefits on the worshipper of the deity, Atman, 'Atmadevata'. The Atman was just another deity along with Indra, Agni, etc. Knowledge of the Atman or Atmajnana merely meant Knowledge of the rituals and of the articles to be offered in oblation, and of the nature of the deities to be propitiated, rewards etc. 'Jnana' with these people meant 'Upasana vidhi Jnana' and not intuition of the true Self which, being the unobjectifiable subject, can never be kept before one's Self as an object of worship (Upasyadevata - उपास्यदेवता). They said that just as the Karmi desiring heavenly pleasures, ' Svarga Kama ' engaged in rituals such as the daily Agnihotra, the ' Jnani ' possessing this knowledge of the deity called ' Atman ' desiring everlasting pleasure, ' Amṛtakama ' must engage in contemplation of such deity called Atman or Brahman. The Upanishadic injunctions such as ' आत्मेत्येवोपासीत', ' आत्मावा अरे द्रष्टव्य: श्रोतव्यो मन्तव्यो निदिध्यासितव्य : enjoined such upasana. ।

Such was the prescription for Mukti or Freedom from the contingency of embodiedness, transmigration and rebirth, offered by these *Karma Mimamsa* and the *Upasana Vidhi School* of ' *Advaita* ' *Vedantins* at the time of Sankara.

3. Rituals are The Wrong Prescription For Release : Reasons

A. Regarding the first-mentioned School of Karma Mimamsa, viz., the ritualists who maintained that there was no such thing as Atmajnana in the Vedas, and that performance of ordained rituals till death (Aamaranantha karma–आमरणांन्त कर्म) will ensure effortless release, only after fall of body, and never during one's life time, it is obvious that such a prescription for release is ill-conceived and disastrous for the votary for the following reasons :-

i) The Vedas Themselves Contain Non-Injunctive Texts.

The Sruti itself declares the Atman to be beyond the purview of the injunctive part of the Vedas, viz., the Karma-Kanda. Yagnavalkya challenges Sakalya to tell him about the cosmic principle which is revealed only in the Upanishads (and not in the injunctive part of the Vedas) ' Tham Thu Auopanishadam Purusham Pṛchhami ' Br. 3.9.26. So in the face of this, to contend that Vedas have only injunction of Karma as their purport is audacious indeed.

(ii) The Impossibility Of Exhaustion Of The Fruit Of All Acts In One Life

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1. Sankara in his commentary illustrates the argument of this School of Upasana Vidhi Vadins :-

a) अर्पणादितु ब्रह्मबुद्धिर्धीयते यथा प्रतिमादौ विष्ण्वादि बुद्धि यथा वा नामादौ ब्रह्मबुद्धि: G.B.–4.24

b) ज्यायस्त्वं तु ब्रह्मभावापेक्षया भविष्यतिती। S.B.-1.2.1 The expression ' ब्रह्मभावापेक्षया ' in this commentary of Sankara refers to the state of Brahman which the votary is going to attain on death. It is similar to the case of the would-be-bridegroom (Bhavi Jamatha-भावी जामाता)

It is impossible that the effects of a number of diverse acts meritorious and heinous of various intensities, ranging for instance, from the Aswamedha Sacrifice to killing a holy person, are all exhausted by experiencing in the course of the present one span of life only, by the mere act of living on as an addict to ritual all one's life.

(iii) Even After Exhaustion Of Prarabdha, Egotistic Action May Recur

Since and so long as, the delusion of agency and enjoyership due to mis-apprehension of one's own Self is not got rid of, there is no guarantee that even after the exhaustion of the effects of prarabdha or accumulated karmas, the karmi will not engage in acts giving good and bad effects, and start accumulating prarabdha impressions for experiencing in further courses of embodied life.

(iv) An Aspirant To Jnana Can And Shall Unhesitatingly Give Up Rituals Well Early And Take To Yoga : The Vedic Prescriptions Of Life - Long Performance Of Rituals Are For The Unenlightened.

Nowhere in the Vedas do we find a prescription of Karma for release from embodiedness. On the contrary, we find the Vedas declare unequivocally that there is no absolute release except by Knowledge and that Knowledge or Intuition of Reality alone and not any rituals, however exalted, can assure absolute release from embodiedness, fear, frustration, sorrow and lamentation : 'Na Karmana na Prajaya Dhanena' - (Neither by rituals, nor by progeny, nor by wealth is immortality attained. It is attained by some by renunciation) (Tait. Nar. 1. 2. 3) (For release there is no other means except Knowledge, viz., Intuition of Reality) (Svet. 3. 8.) The Lord declares in the Gita:

"आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥"

(To the person who is yet in the stage of engagement in egoistic household works, who has not launched himself on the practice of Yoga, Karma is necessary; but to the same person who has passed the householdership stage and who has launched himself on the practice of Yoga, renunciation of householder's works is necessary) (G. 6. 3.). Again if it was true, as the ritualists contend, that for every one, engagement in rituals till the last breath was ordained, this question by Arjuna regarding the fate of the one fallen from Yoga (Yogabhrashta - योगभ्रष्ट) due to lack of sense - control, faith and persistence, would be meaningless, because if Arjuna was expected to keep on performing Karma till the last breath without the need for giving up Karma after a stage and taking to Yoga, then, where is the occasion or relevance for Arjuna to question the Lord on the fate of the person who has renounced Karma and taken to Yoga practice and then has for some reason fallen from Yoga? Any question regarding the fate of a Yoga practicant who, well before death, has given up works and taken to Yoga, should never have arisen and should never have been asked because, going on the view of the ritualists, there is no such person, viz., one who has ceased from works before death, for taking to Yoga. But in actual fact such a question has been asked by Arjuna, which shows that it is not necessary, essential or useful to keep on engaging in rituals (ego-centred works for selfish ends) till one's last breath.

(It does not avail in this connection, for the ritualist to cite the instance of Janaka, the philosopher king, because we find it stated in Janaka's case that after handing over state affairs to his son, he went away to the forest and took to Yoga. This shows that prior to his leaving home for Yoga, he was not a full-fledged Jnani. Indeed in the Mahabharata we have it that Suka tells the king who questions him in this regard, that to the one who has developed dispassion and a love for Yoga, rituals are unnecessary, useless and a hindrance.)

Again in answer to Arjuna's query regarding the one fallen from Yoga in the middle of the practies (Yogabhrashta-योगभ्रष्ट) we find there that the Lord accepts such a contingency and accordingly answers that such a fallen person will not be lost and that the effect of his Yog practice carried on thus far will never be lost, but that on the contrary he will by virtue of such practice enjoy celestial pleasures in other worlds for a time, and then be reborn of a spiritually gifted and affluent parentage, or if his Yoga pratice had been more advanced, he will straightway (viz., without tarrying in other worlds) be reborn in the household of Yogis (as in the case of Jadabharata and Jnaneswara in whom the memory of their previous merit and lapse was intact). Now, if the ritualists's view of the necessity for life-long rituals incidental to householdership was true, then, the Lord should not have accepted Yogabhrashtatva, since there is no question of any Yogabhrashtatva for a person who is engaged in life-long Karma, and should have clearly answered that there is no question of any Yogabhrashtatva for any body and that life-long practice of rituals will ensure release. But in actual fact we find that the Lord has accepted the possibility of Yogabhrashtatva, and has further recommended renunciation and solitude as essential for a person aspiring to advance in Yoga and to apprehension of reality 'योगारुढस्य तस्यैव शम :कारणमुच्यते" (To the one who aspires for fulfilment of Yoga, renunciation of householder's works is called for) (G. 6· 3.) The Yogi has to seek solitude, एकाकी यतचित्तात्मा निराशीरपरिग्रह: " (The aspirant should practise Yoga in solitude, free from craving and without coveting gifts selfishly) (G. 6. 10). Now it is obvious that in the case of the one engaged in household rituals driven by the egoistic notions of 'me' and 'mine' in respect of wife, children, and material possessions, solitude (Ekakithva - एकाकित्व) is out of question. We find householders in forced loneliness, and even widowers persist and keep company, with their kith and kin mentally, with the result that there is hardly any possibility of solitude, less so of uninterrupted solitude as required by the Lord in the Gita "योगी युञ्जीत सततमात्मानं रहसि स्थित :" (G.6. 10)" ध्यानयोगपरो नित्यं " G. 18. 52, in their case.

For these reasons, the aspirant to Jnana through Yoga, can and should unhesitatingly give up rituals incidental to householdership well early in life and launch himself on Yoga, as the Lord wants. Performance of rituals is necessary only until and for the sake of, the arising of dispassion (Virakthi – विरक्ति) in the aspirant, and thereafter, it is unnecessary and useless, even hindrance.

So one need not continue to be a Karmi till death, for release or summum bonum. The Vedic sentences such as " यावज्जीवमग्निहोत्रं जुहुयात् " (One should perform the daily agnihotra till the end of one's life) "कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः" (One should desire to live the full span of hundred years, being engaged in karma) are addressed to the unenlightened, who have not developed any dispassion, who have no grasp of higher values and who do not care to study the upanishads or the Gita, but are content to recite the Vedic syllables without regard to their meaning. (Shankara's introduction to his Aithareyopanishad Bhasya). The same scriptures which reveal and prescribe the rituals for attainment of heavenly pleasures, also categorically declare such rituals to be undependable boats to cross the sea of birth, transmigration and rebirth in such sentences as " प्लवाह्येते अदृढा यज्ञरूपा :" (These rituals are insecure boats Mund. 1.2.7. " अग्निमुग्धो हैव धूमतान्तः स्वं लोकं न प्रतिजानाति " (The one who is obsessed with fire-keeping, who is destined on the gloomy (Southern) path is ignorant of his own Self) Tait. Ar; "त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन' The vedic injunctions all pertain to the ignorance-born three–fold nature viz., Satva or serenity, Rajas or activity and Tamas or inertia) G. 2. 45. The ritualists' argument that the Karmi is automatically assured of freedom from rebirth after the exhaustion of the fruit of one's meritorious works which had earned him heaven, is incorrect because egoity, greed and the notions of agency and enjoyership in respect of his own Self have never been got rid of by right apprehension of non-agential nature of his true Self. Rightly, therefore, the Lord declares in the Gita, "आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन" (Even after attaining the exalted worlds such as the Brahmaloka the contingency of rebirth is not warded off) G.8.16 ; " एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते " (Thus, those who resort to and depend on rituals prescribed in the Vedas motivated by a multitude of ends have to rotate perpetually in embodiedness, transmigration and rebirth) G. 9. 21.

Egoity, greed and the notions of agency and enjoyership of the Self, can only be got rid of by intuition of the true Self which by nature is free from agency and enjoyership since the mind which foists these notions is realized to be unreal and illusory on intuition of the true Self.

So rituals cannot assure freedom from the effects of egoity' namely fear, frustration, sorrow and lamentation.

v). Impossibility Of Giving Up Kamya Karmas As Long As Egoity Persists.

Nowhere in the Vedas do we find an injunction to the effect that Kamya Karmas (motivated acts) have to be given up by the Karmi. In actual experience we find that no body indulges in motivated acts with the idea that eventually he will be able to get rid of the urge to engage in those Karmas but only for securing more wealth, progeny, status etc. , here and in heaven. Indeed no body drinks liquor so that in the end he will get rid of the drinking habit after getting sick of it !

After all, acts are not in themselves either 'Kamya' (motivated for selfish ends, or altruistic). Whether an act is motivated or unmotivated has to be judged from the actual attitude and motive in the mind of the person engaging in it, at the time of engaging in that act. Why talk of Kamya Karmas ? Even the so called Nitya Karmas such as the daily

Agnihotra, Fire ritual, Sandhya and even Naimittika Karmas or occasional acts such as oblation to the manes, charity on special occasions such as the eclipses, are in fact found to be engaged in with motives for a variety of ephemeral ends, and not for their own sake as a service to humanity. Surely the Yajamana of the daily Agnihotra and the fortnightly Ishtis does not perform them for the deliverance of humanity, but does so purely for the fulfilment of his own selfish ends, such as wealth, progeny, praise, social status, power and position. If he had the service of humanity as his concern why would he maintain his own seperate, exclusive household, his own wife, children, house, chattle, relatives etc. , entertaining narrow notions of 'me' and 'mine' in respect of his own body and his own kith and kin and his own belongings?

Indeed we find that even the seemingly inoccuous Nityakarmas, daily rituals are based on egoity, greed and notions of agency and enjoyership, which in turn are based on the delusive 'body-I' am notion; and thus the possibility of rebirth after the enjoyment of the fruit of these nitya and naimithika (daily and occasional) acts, viz., after the experiencing of the fruit of the meritorious acts in this and the other worlds, is retained intact.

vi) Nobody To Enjoy Heavenly Pleasure :

Moreover, where is the agent or enjoyer of the heavenly pleasures as a reward of the rituals? Without getting seperated from the body plexus, going to heaven is impossible and according to the ritualist mimamsakas the egoity (Ahankar - अहंकार) is completely distinct from the body etc. How can such disembodied egoity cognize or enjoy heavenly pleasures? When neither the agency nor enjoyership (in respect of these rituals) itself is not established, in the form of a factual transmigrating Soul, how can there be such agency or enjoyership in respect of the changeless Atman, the Cosmic Self of the nature of pure awareness? Rightly does the Lord in the Gita chastise those who assert agency and enjoyership as the inherent characteristics of the Atman, as persons of mean intellect (Durmathihi - दुर्मति: G. 18-16)). If agency and enjoyership inhered as the very nature of the Self, such real agency and enjoyership can never be got rid of by any means just as heat can never be alienated from fire.

vii) Atmic Knowledge Arises By Sublating Agency; Hence Karma Cannot Coexist With Jnana:

Atmajnana or Self-Knowledge even as it dawns comes by wiping out, viz. , by sublating agency and enjoyership just as the bunch of plantain even as it emerges from the plantain tree destroys the procreative tendency of the plantain tree. So Karma viz., egoity and enjoyership can never co-exist with Jnana just as a person cannot simultaneously sit as well as stand.

viii) Freedom Or Moksha Is Not A State Or Avasthā To Be Attained Afresh By Any Act.

Freedom or Moksha is ever-revealed, and never to be accomplished afresh by any Karma, that is to say , as the result of an act of doing or knowing. If freedom or Moksha were a state to be attained afresh, such Moksha would be ephemeral (since on your own saying it was not there before such attainment; and being adventitious, might disappear just as it had disappeared before, with even a temporary cessation of Karma).

These are the lines on which Shankara and Sureswara have exposed the hollowness and absurdity of life-long Vedic Karma as a prescription for freedom or Summum bonum.

4) Karma Yoga, The Art Of Making Karma The Means For Jnana.

Nevertheless, Vedic acts can be helpful indirectly in the dawn of Atmajnana by effecting the purification of the intellect and thus enabling intuition of the Self which by nature is free from agency and enjoyership, changeless and free from sin and merit, as taught in the Upanisad 'न वर्धते कर्मणा नो कनीयान्' (The Atman neither increases nor decreases by any act- The Atman is changeless) Br. 4. 4. 23 and so too in the Gita:

> "न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः।
> न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥"

(The Lord has ordained neither agency, nor act to any body, nor any experiencing of the fruits of action. Persons are motivated by their own nature) G. 5. 15

It is through *Karma Yoga* that Karma aids Jnana, successively, not simultaneously. That is to say, *Jnana Karma* ' *Karma* ' *samucchaya* and not *Jnana Karma* ' *Sama* ' *Samucchaya*. So when scriptural acts such as worship of gods, charity and austerities and secular acts dictated by one's natural gift, inclination and choice in accordance with divison of labour (कौशल्यानुसारि कर्मविभजन) be it the work of the carpenter, smith, tinker, tailor, potter, painter, doctor, lawyer, engineer, whatever be the professional work, when performed with a mind obsessed with, and agitated by, the expectation of rewards for one's own individual self and one's relatives, such desire-possessed and agitated mind (अव्यवसायात्मिका बुद्धि) can never get the one–pointedness of mind necessary for discrimination of the true Self from the false Self. But if such works are performed in a spirit of dedication and absolute unconcern for success or failure, praise or censure, profit or loss, to the Lord who knows all, who is the fountain of forgiveness and compassion, and deeming himself as the fortunate instrument of his will, as the Lord's faithful servant who has no other aspiration except to glorify the Lord's works, and thus find fulfilment, in an attitude of adoration of the Lord through Self - service (स्वकर्मणा तमभ्यर्च्य) such an aspirant's mind is at once freed from agitation due to the over vaulting anxiety for expected rewards (फलविषयकचिंता) for his body-bound Self and relatives, and from the anxiety over success or failure etc; and such a purified and equanimous mind becomes a fit medium for revealing true cosmic Self of the nature of unexcelled and uninterrupted bliss. Thus, Vedic acts can, if so employed, help the aspirant to summum bonum only to a certain distance, but they have to be left off at the earliest opportunity. The Lord's teaching in this matter is emphatic and clear:

“आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते
योगारूढस्य तस्यैव शमः कारणमुच्यते G. 6. 3

(Here 'Yogaroodha' does not mean a full-fledged Jnani but a practicant who has developed dispassion, and abjuring rituals has taken to Yoga (Shama - शम).

Thus dedicated works are helpful to Jnana (ज्ञानसहकारि साधन). Thus, for instance, when we say in respect of an elephant carrying a burden, and its cub is also moving along with it, we say, 'the mother elephant is carrying the burden along with its young one, though in fact it is the mother elephant only that is carrying the burden and the cub is merely moving along with the mother. Yet we say 'the mother elephant is carrying the burden *along with* the cub', speaking as if the young one too is doing the carrying of the burden. What the young one is doing by merely being with the mother is merely to provide and keep up the *interest* for the mother to move on with its burden. So too the Vedic acts, if so employed, produce and keep up the desire for Moksha (विविदिषा). They do not directly give Moksha. No body values the pearl oyster for the oyster, but for the sake of the pearl it encases, nourishes and preserves. So too works enjoined in the vedas, however exalted, are only to be valued if and until they produce the craving for freedom (मुमुक्षुत्व or विविदिषा) not otherwise, not thereafter. Once this aspiration for release has arisen in the heart of the aspirant, Jnana, Knowledge of the true Self which is the exclusive means of release does not desiderate the helf of any Karma, Vedic or Secular. The Upanishadic declaration 'सर्वे वेदा यत्पदमामनन्ति' Katha 2.15, brings out the truth that all Karmas are ancillary to and find their fulfilment in Jnana, not vice versa)

We shall conclude this discourse by summarizing in tabular form the type of works (and their role as sadhana for Jnana)

A) Sanchita, (Accumulated works of past lives other than prarabdha works, and which are waiting to manifest their effects)

B) Prarabdha: (works which have produced their effects in the shape of the present body with its quota of sorrow and pleasure, which have to be exhausted by experiencing in this body itself, till the fall of body)

C) Agami (works to be begun afresh)

and we shall show whether and in what way they will serve as means or sadhana for Jnana or intuition of Reality, the cosmic Self.

TYPE OF WORK	WHETHER MEANS OR SADHANA FOR JNANA
(A) SANCHITA:	
I. MOTIVATED: (Kamya) Comprising virtuous acts such as worship of gods, Navagraha homa, charity and austerity undertaken with motives for wealth, progeny, praise, status etc., and personal and social ceremonies such as birth 'jathakarma-जातकर्म) and marriage	Not means or sadhana for the purpose of the dawn of Juana. It is in respect of these motivated works that Upanishad declares, "तस्य पुत्रा दायमुपयन्ति सुहृदः साधुकृत्यां द्विषन्तः पापकृत्यां" (His heirs divide his property, his friends divide the fruits of his meritorious woks, and his enemies

(vivaha)- all of which are in fact engaged in with motives for selfish ends.	take on themselves the fruit of his wicked acts) [Sankara's Sutra bhasya 3-3-26]
II. UNMOTIVATED (NISHKAMA) The same type of works detailed at I above but which are performed as dedicated offerings to the Lord and as service of humanity, deeming one's self to be the Lord's faithful servant, viz. , all altruistic works benefitting the indigent and needy without distinction of caste, creed, colour, dress, language etc.	These are means or sadhana for dawn of Jnana and therefore are not to be considered as works which do no affect the jnani (अश्लेश) or as works whose effects are destroyed on attainment of jnana (विनाश) [see Sankara's Sutrabhasya 4.1.13,14,16,17]
(B) PRARABDHA : Works which have already manifested their effects in the shape of the present body of the aspirant, and which have to be exhausted by experiencing till fall of this body.	Not means or sadhana for dawn of Jnana. Nevertheless the Jnani is not deceived or affected by them since the body 'I - am' notion has been sublated in his case by intuition of the non-agential Self. "दीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे" (His (egoistic) works one and all, are annihilated) (Mund. 3.2.8., S.B.4.1·15) ज्ञानाग्नि : सर्वकर्माणि भस्मसात्कुरुते " The fire of knowledge burns up all egoistic works) G. 4. 37)
(C) AGAMI **WORKS TO BE BEGUN AFRESH**	Not means or sadhana for Jnana since agency and enjoyership कर्तृत्व, भोक्तृत्व) have been sublated by God-centred performance of works and there is no chance of undertaking self-centred works.

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An Introduction To The Philosophy Of Existence

--Moti Lal Pandit

Introduction

The aim of this paper is not to interpret the philosophy of individual existential philosophers; but rather to give a description of those themes which are common to all those philosophers who concern themselves with the facticity of human existence. The word 'existential' or 'existentialism' has been vulgarized so much that Sartre has written: "the word is now so loosely applied to so many things that it no longer means anything at all". 1

Before we tackle the main problems of existential philosophy with which it concerns itself, we may, first of all, discuss those main themes which are the dominant constituents of all existential philosophies. The common factor among all the existential philosophers is that the starting point of their philosophical reflections is man rather than nature. In other words, we might say that an existential philosophy is a philosophy of the subject rather than of the object. It does not mean that the philosophy of existence favours idealism; rather it concerns itself with the concrete human existence in its entire range of existing. This existing subject is not an abstract being of metaphysics; it is the subject who is the centre of thinking, feeling and action. An existential philosopher does not think in a detached manner; but like the one who is concretely and passionately involved in the actualities of human life. Hence Unamuno observes: " Philosophy is a product of the humanity of each philosopher and each philosopher is a man of flesh and bone who addresses himself to othe men of flesh and bone like himself. And, let him do what he will, he philosophizes not with the reason only, but with the will, with the feelings, with the flesh and with the bones, with the whole soul and with the whole body. It is the man who philosophizes." 2

What sort of a man is being considered by the existential philosophers? A man who consists of freedom, responsibility and decision. These factors constitute the core of the being of man. It is the sense of responsibility and the exercise of freedom which not only enable man to shape his future, but also distinguishes him from all other beings known to us on earth. It is the self as agent and not the thinking self which is the subject matter of existential philosophy. 3 Other existential themes, having a direct bearing on human existence, are human finitude, guilt, alienation, despair, and so on. This does not mean that existential philosophy is basically a pessimistic philosophy. An existentialist is aware of the fundamental fact that human existence consists of those elements which are tragic in nature. When man attempts to exercise his personal freedom for the attainment of an authentic mode of existence, he meets resistance and sometimes ends in despair. However, we cannot deny the fact that finally man's existence finds its final end in death. This awareness of the tragic aspect of man in existential philosophy is to be discerned at the time when man is sharply set over against the inanimate world. Man is just not a part of the cosmos; he stands to it in a relationship of tension and confrontation. This tensional relationship with the world is wrought by the tragic possibilities.

Historical Background :

The background of existential philosophy can be traced far back into that era of history when man tried to express his intuitions in a language which consists of myths and legends. In modern times scholars like Strauss, Cassirer, Jung, Bultmann and Eliade have tried to work on the hermeneutics of myth. In the age of enlightenment an attempt was made in interpeting myths in rational terms. Now scholars have come to believe that such an approach to the hermeneutic of myth is misleading for the simple reason that it does not succeed in differentiating myth from legend. An another approach consisted in treating myths as allegories. Such an approach is also being considered as mistaken on the ground that one is tempted to read ideas in these myths which are not only of late origin, but are not at all contained in them. Psychologists have tried to draw the attention to the fact that dreams and myths are closely related. They are, therefore, of the opinion that myths are the projections of man's inner desires. An existentialist, on the other hand, thinks that through myths man tries to express his self-indentity.

However, it cannot be denied that the mythological era of history was a period in which man tried to question the fundamental factors of existence. This self-questioning factor can be seen clearly in those myths which are anthropogenic in nature. This can be discerned from the Hebrew account of human origins (Gen. 2:7). In this myth an account of body-spirit metaphysic is to be found. In the eschatological myths an attempt is being made in finding out a meaningful framework for transitory human existence· In other words, an eschatological myth is the expression of an understanding of human existence as a " being-toward-the-end ".

After the mythological period we step into the reflective age, or, in the words of Jaspers, the ' axial age '. This period may be dated round about 500 B. C. During this period we find the great Hebrew prophets, such as, Amos, Hosea, Isaiah, etc. At the same time the world, of Greek thought is taking new strides through such thinkers as Thales' Permenides, Socrates, Plato and Aristotle. The significance of this period is summed up by Jaspers in these words:" What is new about this age.... is that man becomes conscious of being as a whole, of himself and his limitations. He experiences the terror of the world, and his own powerlessness. He asks radical questions. Face to face with the void, he strives for liberation and redemption. By consciously recognising his limits, he sets himself the highest goals. He experiences absoluteness in the depths of selfhood and in the lucidity of transcendence." 4.

The strong existential character in the teachings of the Hebrew prophets is obvious, and this is to be seen in the concept of *teshuvah* that is ' repentance.' What does the notion of repentance imply ? It, means to attain the authentic mode of existence, to accept one's guilt, and to seek a just social order. The prophetic message consisted in asking people to turn away from the mythical cults. The Hebrew prophets fought against the ' myths of the eternal return ' 5. They insisted that the people,while turning away from myths, should "turn to the future" . 6

When we enter into the Greek world, we find intellectualism and rationalism as the main dominant factors in Greek thought. But we also find that "the men who created the first European rationalism were never-until the Hellenistic age-'mere' rationalists: that is to say, they were deeply and imaginatively aware of the power, the wonder and the peril of the irrational" ? 7. It is true that most of the Greek philosophers concerned themselves with nature rather than with specific being of man. However, we find existential traits in the philosophy of Parmenides and Heraclitus, which ultimately finds its full expression in Socrates. His philosophy centered on man. He wanted to probe deep into the human existence, in order to understand its complexity. This is how Kierkegaard pays his tribute to Socrates: "With what wonderful consistency Socrates remains true to himself... He entered into the role of midwife and sustained it throughout; not because his thought 'had no positive content', but because he perceived that this relation is the highest that one human being can sustain to another"8.

The advent of Jesus brought a new revolution in the teachings of the Hebrew prophets. Jesus, like the prophets, protested against all forms of legalistic cults, which had dehumanized man through routinistic worship. Jesus demanded a responsible and an inward obedience. Moreover, the eschatological teachings of Jesus gave a new dimension to the understanding of man. Now existence was to be understood in terms of its end; this gave a new urgency to the already eschatological hope of the prophets. This new concept *of end-time* of existence in the teachings of Jesus is to be understood as a *time of decision.* This time of decision signifies the time of repentance. In other words, it means to turn away from the formalistic obedience to that of responsible obedience. The word ' obedience ' in the teachings of Jesus means a desire for authentic existence : " Whosoever seeks to gain life will lose it, but whoever loses his life will preserve it " (LK 17:33) 9.

In the letters of St. Paul we find a true existential understanding of human existence; and this is clearly foreshadowed in his own conversation. St. Paul's conversion is to be understood as a new understanding of man in the context of Christian proclamation. After the apostolic-period, we find a metaphysical type of theology in ascendance. However, existential interpretation was not altogether absent, and this is reflected in the writings of St. Ignatius and St. Athanasius. But it was St.

Augustine (354-430) who interpreted Christian faith in its existential context. For Augustine man is not something which can be understood in the same way as we understand an object; man is an unfathomable mystery. Thus he writes : "If by 'abyss" we understand a great depth, is not man's heart an abyss? For what is there more profound than that abyss ? Men may speak, may be seen by the operation of their members, may be heard speaking; but whose thought is penetrated, whose heart is seen into ? .... Do not you believe that there is in man a deep so profound as to be hidden even from him in whom it is"?10. Truth cannot be understood in propositions; it is to be understood by penetrating the depths of one's existence ; " What is understanding except by the light of the mind itself to live a more enlightened and perfect life ?" 11. This does not mean that St. Augustine is advocating a philosophy of quietism : that one should rest in the recesses of the self. So he writes : " Remain not in thyself; transcend thyself also, put thyself in him who made thee." 12

After St. Augustine we have Blaise Pascal (1623-62) who expressed that man's life in this world is that of a pilgrim. The confidence which man had experienced as the centre of the universe upto this time gives way to the terror of the silence of the infinite spaces. Now it is not necessary to prove the existence of God. Even if one proved the existence of God, would the God of such proofs fulfil the needs of man ? Thus Pascal cried : " God of Abraham, God of Issac, God of Jacob, not of philosophers and scientists ".

After Pascal we have Kierkegaard (1813-55) who is considered to be the father of modern existentialism. In order to understand the philosophy of Kierkegaard, it is necessary to seek a connexion between his thought and life. Kierkegaard, having been brought up in a stern religious environment, seems to have suffered from his boyhood by a sense of family guilt. He also suffered from an unhappy love affair with Regina Olsen. Moreover, he suffered from melancholic depression, and at the age of twenty- three we find such entries in his journal; "inwardly torn asuder" and "without any expectation of leading a happy earthly life." 13 It is not, therefore, hard to see that Kierkegaard emphasized the fact that subjectivity is the only criteria of truth. A person of such a disposition touches the reality at its depths, particularly in those painful moments when a decision has to be taken : " In making a choice, it is not so much a question of choosing the right as of the energy, the earnestness, the pathos with which one chooses. Thereby, in turn, the personality is consolidated" 14. The moments of decision are very painful; " the dizziness of freedom, which occurs when freedom looks down into its own possibility" 15.

Kierkegaard confronted a religious problem. With him the problem was how to become an authentic Christian. He saw that man progresses from the aesthetic through the ethical to the religious. But this development cannot be rationalized. Christianity is not a religion of logic; its nature is paradoxical. Christianity demands a leap of faith. " Christianity ", writes Kierkegaard, " in the New Testament has to do with man's will, everything turns upon changing the will, every expression (forsake the world, deny yourself, die to the world, and so on, to hate oneself, to love God, and so on)- everything is related to this basic idea in Christianity which makes it what it is - a change of will. "16

Kierkegaard's successor was Nietzsche (1844-1900). Nietzsche's existentialism is contrary to that of Kierkegaard in that Nietzsche desires to get away, as far as possible, from Christianity. He thought of Christianity as a "continuous suicide of reason" 17. He thought that Christianity demands the surrender of one's reason as well as freedom. Christianity, according to Nietzsche, can be overcome only if the doctrine of superman is followed. In other words, God does not exist, since he is dead. 18 Death of God symbolises man's liberation. But death of God also brings us into the age of nihilism. In other words, man's self-affirmation takes place against the absurd world. M. M. Bozmann comments: "The will to glorify will, the will to achievement and victory, the will to say 'yes and amen' to life, combined with belief in the dogma of eternal recurrence and his own many failures and sufferings seems at times to have caused Nietzsche terrible mental anguish ". 19

Martin Heidegger (1889–) is a leading exponent of German existentialism. His philosophy has had an affirmative influence of Husserl's phenomenology. He developed an interest in the question of 'being' from Brentano. Moreover, he has preoccupied himself much with the interpretation of language. In his major work, *Being and time*, he has concerned himself with main existential themes, such as, care, anxiety, guilt, finitude and death. Heideggar avoids the nihilistic approach by stating that the 'nothing' though a 'non-entity', is a being- "This wholly other to all entities is the non-entity. But this nothing essentiates as being". 20

The best known French existential philosophers is Jean Paul Sartre (1905 -). His philosophy closely resembles that of Nietzsche. Man himself has to take the place of God, since there is no God. "Man being condemned to be free carries the weight of the world on his shoulders; he is responsible for the world and for himself as a way of being". 21 Gabrriel Marcel, on the other hand, represents an other kind of French existentialism. He does not offer us a philosophy of despair; his philosophy may be said to be the 'metaphysic of hope'. Then we have two other existential philosophers: one Spanish and the other Russian. Miguel de Unamuno (1864–1936) and Nikolai Alexandrovich Berdyaev are the brilliant existential philosophers. Both of them are concerned in interpreting Christian faith in existential terms. Moreover, there have been writers like Dosteovsky, Kafka, Eliot, Beckett who have written on existential themes in their novels, poems and plays.

Existence :

When we say that something exists, we are pointing to the fact 'that it is'. Hence existence is not something which is abstract. It is individual, concrete and a given fact. If we speak about the nature or form of a thing, then we are moving away from existence to essence. In other words, existence of a thing means 'that it is', whereas essence of a thing implies 'what it is'. The essence of a thing consists in those elements which make it the kind of an object it is. Hence we may say that essence is basically universal and abstract.

In order to be clear on the relation between existence and essence, it is necessary to understand the exact meaning of the term 'existence'. To 'ex-sist' (Latin: *ex-sistere*) means to 'emerge' or to 'stand out'. In other words, the term means to stand out from the background. To exist, in philosophical language, would mean to emerge from nothing. To exist signifies space and time in the world. In existentialist philosophy the word *existence* is restricted to the being of man. It does not mean that only man exists in the world. Trees and mountains, roads and houses, all *are:* but they do not exist. What, then, is existence?

All the existentialists take the word 'ex-sistence' in its etymological meaning, that is, as that which stands out or emerges. All beings exist in the sense that they 'stand out' from nothing. But man exists in the sense that he alone 'stands out' among all the beings as that kind of being who not only *is*, but is in a position to be aware of the fact that what or who this being is and who or what it may become. Man always emerges from where he is at every moment. Man is never static; he is always and constantly on the move to somewhere else. This movement of man also is spoken of as *ecstasy* and *transcendence*. When we say that man is in *ecstasy*, we mean that he goes beyond himself. Man is not 'ecstatic' only in those moments when he has a vision; he 'is' 'ecstatic' in his very being. The word 'transcendence' also means that man is at any moment going beyond what he is in that moment. Hence we may say that main characteristic of existence is that it is ecstatic. But we do not find the objects in the world ecstatic; they can be described in fixed characteristics. Man, on the other hand, has no fixed nature. Man's existence is elusive in that it consists of possibilities. Even if we consider man at his biological level, we find that man thrusts himself into the possibilities of existence. Theodosius Dobzhansky writes: "The ancestors of man had begun to transcend their animality perhaps as long as 1,799,000 years ago." He further writes: "Man is a self-reflecting animal in that he alone has the ability to objectify himself, to stand apart from himself, as it were, and to consider the kind of being he is, and what it is that he wants to do and to become " 22.

Hominization is not just a biological appearance which is scrutinized through empirical observation. It can be understood only if we penetrate its meaing with an introspective phenomenology. What is it that distinguishes man from biological evolution? Man's distinction does not lie in transcending the laws of nature; but in those images of himself which he seeks consciously to realize. Does this mean that man has no nature ? If the term 'nature' is used in a restricted sense, then we can say that man has no fixed nature. But if the term is used flexibly, then there is no harm in saying that man has a nature. Man is not to be defined in terms of 'nature' which he shares with other beings. Man can be defined only in terms of what is distinctive to his humanity. Man's nature is characterized by self-transcendence, and for this reason Heidedeger declared that man's 'essence' lies in his existence. Man, as Sartre maintains, is not like a manufactured object. Hence man is unfinished and incomplete.

The human existence is not just an 'it', for the existent is 'I' and therefore, unique. When the existent says 'I', he lays a claim to a unique being. The term 'mineness' expresses that uniqueness of my existence which makes me distinct from all other beings in the world. Therefore we cannot say that man is simply a specimen of a class. Man is an 'I'. The term 'I' is an assertion of my unique being who stands out as this being and no other. The basic datum of human existence is that I am this I and no other. Why is it so is an unfathomable mystery.

Another important factor of human existence is its self-relatedness. Man either is unique in the sense that he is constantly on the way, standing out from all the objects of nature, or he is not himself in the sense that he is being absorbed into the objects of the world just like any other object. To be oneself means to stand in the possibility of becoming one with oneself. The one who is not with oneself remains separate from oneself. In existentialist terminology these two modes of being are spoken of as ' authentic ' and ' inauthentic'.

The world

What does the term 'world' mean? We may usually interpret the term as that which signifies everything that there is. But the question arises: Do we know all that there is? The answer is: Not at all! Therefore, the term 'world' would mean everything of which one is aware. Hence the expression *world* would include the personal views of the person who is speaking about the world. The word *world* comes from the old English compound: *weor-old*, meaning 'man' and 'era'. From the etymological point of view, the term would, therefore, mean 'the era of man'.

It the word is used in its etymological sense, then we may say that the world does not exist apart from man. We are not here expounding subjective idealism. We are not saying that the material universe for its existence depends on the minds that perceive it (*esse est percipi).* If there was not man, there might still be rocks, rivers and mountains. But the totality of these objects do not constitute the world. The world is not composed of 'everything that there is'. When we are saying that there is no world apart from man, we are not stating a metaphysical proposition. We are making a linguistic point in the sense that the term 'world' signifies a human standpoint in which everything is seen as environment.

The world is not just a chaos; it implies unity, and for this reason Greeks referred to the world as *kosmos*, 'order'. Man also organizes his world. When we say that man organizes his world, we are not speaking of the 'world' in general. There are many 'worlds'. When we read in the newspaper about the tension in the world, we immediately understand that the writer is referring to the world of international affairs. When, on the other hand, we read about fashion, we are informed about the world of fashion. There are many kinds of world. Whatever kind of world we may be speaking of, it is environmental, in the sense that man organizes his activities within its settings.

However, we must also keep this in mind that there can be no human existent apart from the world in which he exists. When we say that man exists, we mean that he is already in the world. we have said that man organizes his world. This does not, however, mean that the world has no independence of its own. We cannot deny the fact that there are elements in the world which resist man's attempts at comprehending the things in a unified manner. The world, writes Sartre, "there is no selfhood, no person; without selfhood, without the person, there is no world". 23

Man is nothing apart from his environment. To exist means to confront that which is other than oneself. The existent, in the words of Sartre, becomes oneself through an act of separation. The starting point of the existentialist is the concrete being-in-the-world, and out of this unity arises the self and the world as equiprimordial realities. Although there is no world apart from man and no man apart from the world, yet the existent, as being-in-the-world, is not just a part of the world. Here we may take into consideration another meaning of the world. In religious language the world is considered as a threat to the genuine humanity of man in the sense that a 'worldly' man is thought of as a person who has 'fallen' from his normal human condition. This does not mean that the world in itself is bad. In the language of the Bible, it means that if one loses himself in the world, one becomes a slave ; thus he loses mastery over himself. Heidegger has made a distinction between ‘being-in-the-world, (*in-der-welt-sein*) and ‘ innerworldly being ’ (*das innerweltliche Seiende*). Man is in-the-world in the sense that he transcends the world as a being who ‘ stands out ’; but he is always threntened by an ‘innerworldly being’ in the sense that he is being dragged in which, if he does not resist, he loses his distinctive existence by being absorbed into the world of objects. Hence human existence is a paradox in the sense that it exists as a being-in-the world, yet at the same time the same world which enables him to exist also threatens his existence by reducing it to the category of objects.

The body

Man cannot exist without a body. To exist in the world means to be a body, or, in the words of Marcel, to be “ incarnate. ” If I am bodiless, I cannot be in the world,. I am my body and, therefore, I constitute my body. It is through the body that I am able to perceive things as well as persons in the world. It is through the body that I act upon them. Therefore, the body constitutes existence , for without the body one cannot exist.

The body which constitutes my existence is not just a thing in the world; it is a part of me. “When my right hand ”, writes Merleau-Ponty, “touches my left, I am aware of it as a ‘physical thing.’ But at the same moment, if I wish, an extraordinary event takes place: here is my left hand as well starting to perceive my right”. 24 It shows that my body is not just a machine or a thing which is being animated by the ‘I’. “There is nothing behind the body. But the body is wholly ‘physico”. 25

I am *my* body and at the same time I am more than *my* body. When I say, ‘I have a body’, I am making a statement of transcendence in the sense that I transcend my body. It means that I can objectify my body within limits and, therefore, use it as an instrument. The expression ‘I am my body’ is also correct, for I am nothing apart from my body. When my body experiences pain or joy, it is the ‘I’ in me who experiences them.

A man thinks of the body in two different ways. He can consider the body in anatomical and physiological terms, that is, a complex structure of muscles, bones, nerves, and so on. This anatomical view of the body has been learnt by us from dissection of *other people's bodies*. I never think of my body in the same manner as I think of those bodies which have been made available to us for dissection. I think and experience my body quite differently and for the most part I am not aware of my body. I am not always aware of my body because I transcend my body and am occupied with my surroundings to which my body relates me. But when I experience my body, I do not perceive it in the same manner as I experience other people's bodies. My hunger may make me aware of my stomach, but this awareness is of a quite different order. The body constitutes my being-in-the-world. Existentialist interpretation of the body is different from physiological or psychological point of view, in that it is concerned with the meaning of 'body'. The body, existentially speaking, is the mode of participation in the world. To possess a body means to have a place in the spatio-temporal series. In other words, existence as *Da-sein* means to be there. The existent is *there* in so far as he is his body.

The other

There can be no existent, as we have already said, apart from the world. But man does not simply exist by being-in-the-world. He exists, through a constant interaction with other existents. In other words, existence is 'being with others' or 'being with one another'. Hence man's being has a communal character. The fundamental constituent of the existent's being is being-with- others. As Martin Buber puts it: "There is no 'I' taken in itself, but only the 'I' of the primary word 'I-Thou' and the 'I' of the primary word 'I-It'. 26 If we understand the real implications of being-with-others, then we can grasp the fundamental mode of existence, that is, the idea of solitary existent is self-defeating and delusory.

Existence not only needs an environment of the world, but also a personal environment. It is in the world that I meet persons. I do not encounter persons in the world in the same manner as I meet things in the world. These persons are in the world in the same way as I am. My relation with another existent consists of *solicitude (Fursorge)*. The relation of one existent with another existent is also referred to as I-Thou. It means that interpersonal relation is always of a dialogic nature. A relation between the two persons does not consist in domination or possession. It is a relation in which both persons listen to, and receive from, one another. In a true interpersonal relation one does not negate the other ; but rather preserves the other, that is, the other is allowed to be himself. A love which is possessive cannot allow the other to be himself. When I relate myself to the other I am also ' confirmed ', that is, I become myself through the relation to the other.

But there is always a danger of objectifying the other. If we do so, we reduce the other to the status of a thing. Solicitude or I-Thou relation can either be authentic, in that the other is not reduced to the level of an it, or it can't be genuine, in that there is no true dialogue between the two existents. If solicitude manifests itself as a ' leap in ' for the other, then it " takes over for the other that with which he is to concern himself. The other is thus thrown out of his own position ; he steps back, so that afterwards, when the matter has been attended to, he can either take it over as something finished and at his disposal, or disburden himself of it completely". The other kind of solicitude manifests itself as a "leap ahead" of the other, "not in order to take away his 'care' but to give it back to him authentically as such for the first time". It is a solicitude in which one "helps the other to become transparent to himself in his care, and to become free for it". 27

An authentic mode of relation is characterized by 'availability' and 'fidelity'. In my relation to the other I must be able of putting myself at the disposal of the other. But unfortunately people are not available to one another. An unavailable person is one who is always preoccupied with himself. He never allows the other to enter into his life. An available person, on the other hand, is always present to the other. "Presence," writes Gabriel Marcel, "denotes something rather different and more comprehensive than the fact of just being there; to be quite exact, one should not actually say that an object is present." 28

Anxiety

The word *anxiety* is perhaps the best translation of the German word *Angst*. However, some have translated the word *Angst* as *uneasiness* or *malaise*. 29

The term anxiety *(Angst, angoisse)* has been interpreted by Kierkegaard, Heidegger and Sartre differently. However, there seems to be a close agreement among them. Heideggar says: "The man who has gone furthest in analysing the concept of anxiety. ... is Soren Kierkegaard".30 Sartre, while comparing the description of anxiety in Kierkegaard and Heidegger, writes that they "do not appear to us contradictory; on the contrary, the one implies the other". 31

All these writers are of the opinion that anxiety is a fundamental mode of revelation of human condition. Heidegger thinks that anxiety is the *Grundbefindlichkeit*, that is, it is a basic mode in which man discovers himself. In order to grasp the clearcut meaning of anxiety, we must go back to Kierkegaard. Kierkegaard discusses the notion of anxiety in the context of sin. What is it that makes sin possible? Kierkegaard takes the idea of Fall into consideration. He understands 'fall' as a development in every man from innocence to sin. This event takes place because of the prior condition of anxiety. The primordial anxiety is described by Kierkegaard in three ways. 1) It is inherent in the stage of innocence. It is something which disturbs the calm tranquility of innocence. "This is the profound secret of innocency, that at the same time it is anxiety".32 2) Anxiety and freedom are interrelated. Prior to action there is a kind of disturbance in man, and is spoken of as 'vertigo' or 'dizziness'. Freedom always implies possibility. To stand on the edge of possibility is like standing on a precipice. 3)Kierkegaard also related anxiety with the constitution of man as body and soul. The very constitution of man implies tension, and this tension manifests itself as anxiety. Anxiety is purely human phenomenon. An animal does not suffer from anxiety, for he is purely sensual; and angel, too, has no idea of anxiety, since he is pure intellect. But man, who is a synthesis of sense and reason, body and soul, lives in the shadow of anxiety.

Anxiety, according to Kierkegaard, is not simply a precondition for sin; it also is an effect of sin. Fallen man always lives in anxiety. However, anxiety is not to be identified with fear, for fear has some concrete object, whereas anxiety is "a complex of presentiments which, though nothing in themselves, develop themselves by reflecting themselves in themselves".33

However, when we turn from Kierkegaard to Heidegger, we find many differences among them on the notion of anxiety. When Heidegger speaks of anxiety, he closely links it with 'fall' (*verfallen*). Heidegger interprets 'falling' as that in which man flees from himself. Man loses himself in the inauthentic being-with-others. This flight, caused by falling, from oneself is not the same flight which is caused by fear. Fear is always connected with some concrete being in the world. Anxiety, on the other hand, is indefinite. "That in the face of which one has anxiety is being-in the world as such". 34 "That in the face of which one is anxious is completely indefinite. Not only does this indefiniteness leave factically undecided which entity within the world is threatening us, but it also tells us that entities within the world are not, 'relevant' at all. Nothing which is ready-to-hand or present-at-hand within the world functions as that in the face of which anxiety is anxious".35

Sartre, on the other hand, connects anxiety with the idea of freedom. He thinks that anxiety is the vertigo of freedom. Anxiety is not fear in the sense that fear is always connected with some happenings outside of me. The reason for anxiety is that"I distrust myself and my own reactions".36 Freedom is paradoxical in the sense that nothingness slips into my action. The self I am at the moment will not be the same self in future. "Anxiety is precisely my consciousness of being my own future, in the model of not-being". 37 Anxiety always looms in the face of the future as well as in the face of the past". "It is that of the gambler who has freely and sincerely decided not to gamble any more and who, when he approaches the game table, suddenly sees all his resolutions melt away",38 Hence freedom is bound by nothing. Through the exercise of freedom I experience anxiety. We cannot avoid anxiety; it is to be endured.

Death

The question of death is closely connected with the idea that how does one grasp the human existent as a whole. If man is not what he is at any moment, if he always 'goes out' in the new, if he is always unfinished and on the move towards the new possibility of being, then is it possible to comprehend man in his totality? The question finally boils down to this point: will death allow us to view the *Dasein* in its totality? Death brings an end to the Dasein. When death interrupts existence,the *Dasein* ex-sists no more. If the *Dasein* is finished by death, then how are we to grasp the *Dasein*? Death does not complete the *Dasein*, but rather it abolishes existence.

If death is an end of human existence, then in what manner is this end to be considered? Death is not an end in the ense of a goals.

Death seems to be a violent interruption in life. Death is an inward awareness of the existent that his being is a being–toward–death. It means that death is always present as a certain possibility. I live in the face of an end when I am in the mood of anxiety. Human existence always lives in the face of a possible end at any given moment.

Death is a supreme possibility in the sense that all possibilities are subordinated to it. Whatever possibilities the existent has, they are all spread in the face of death. Death is "the possibility of the impossibility of any existence at all". 39

Death is not only a possibility; it constitutes the facticity of human condition. The acceptance of death enables man to integrate himself. Death can become the main factor in making us authentic. Camus, on the other band, thought that death is not the source of despair but of rebellion. "Human insurrection is a prolonged protest against death". 40 Arthur Gibson comments on the metaphysical rebellion of Camus in these words:

> His atheism stemmed from a clear-eyed observation of a mad world, a cruel world, a blind world, an absurd world, wherein he found many human beings carefully avoiding the precious mortality that distinguished them by its presence in them from all inanimate nature, and by their knowledge of it from the animals. He urged on man a rebellion moderated by equilibrium and guaranteed in its moderation by supreme relativizer, death.41

Metaphysics

> Before we give an account of an existentialist metaphysics, we may keep in mind the following comment of Ronald Grimsley: "The moment which began as a vigorous attack on Hegelian metaphysics is, therefore, metaphysical in another sense, since the dethronement of a predominantly conceptualizing rationalism in favour of 'existential' approach which accords greater importance to the testimony of affective experience is intended mainly as a way of impelling man towards a new awareness of being."42

The starting–point of existential analysis is existence in its total range. It is not reason or intellect which is considered to be of primary importance. When we speak of existence, we are thinking of existence in its critical situations or at its limits. An existentialist derives his vision of being or ontological insights from existential situations.

Do these insights have cognitive status? These insights are ontological; they do not possess cognitive status in the same manner as do daily matters of fact; they imply disclosing and unveiling. This is not the truth which can be proved; the only way of testing the validity of the existential truth is to participate in it, and to see whether one reaches the same ontological vision. Hence we say that ontological language does not describe, but it evokes. It is a language which brings the other to the point where he may participate in the disclosure of being.

In order to grasp the features of an existential metaphysic, we may take as an illlustration, the philosophy of jaspers, into consideration. When the individual existence passes into the range of being and reality, then we are, in the words of jaspers, in the 'limit-situation' (Grenzsituation). What is the limit-situation? The existent comes into limits of his existence. This can be brought by pain, guilt or death. Although in the limit-situation one's existence is 'shattered' or 'foundered,' yet it is in this situation that one becomes aware of the fact that existence is the gift of Transcendence. Thus limit-situation plays both a shattering as well as liberating role. It is this situation which makes man fully human. "Man's freedom is inseparable from his consciousness of his finite nature". 43 When awareness of Transcendence dawns upon man, he transcends his finitude by directing himself " to an origin other than that which science makes intelligible to him in his finite existence ". 44 Now the question may be raised : What is this Transcendence ? Transcendence, says Jaspers,

> is not an indifferent limit that is thus missed in all thinking. It is not something to which no eye or thought can reach, and which therefore does not concern us. It concerns us so much that no other source of light will make all being, ours included, transparent. Transcendence–which is not a cipher but something we relate to in the cipher language, something unthinkable which must think all the same–is as much being as nothingness.45

Now we are in a position to understand the existentialist metaphysics. It is quite different from the rationalistic metaphysics in that it does not claim to be 'scientific'. The existentialist does not believe in the traditional pretensions of metaphysics. He knows that man's historicity and finitude do not allow to have a final view of the whole. This does not mean that he is favouring antimetaphysical attitude of the positivists. He believes that men are allowed some insights in to the reality. We can speak about these insights only in an indirect manner, since language is not in a position in conveying the actuality of insights.

If intellectualism, rationalism or empiricism try to absolutize their claims, then existence itself protests. It is for this reason that Unamuno cried: "When mathematics kills, it is a lie". 46 Existential philosophy makes us aware of the fact about the limits of science. It also tells us about the uses of scientific methods. Eugene T. Long writes:

> Science does not produce knowledge of being itself. It can give only knowledge of particular appearances or objects within the finite order. It cannot provide life with its meaning or goals, its values or directions. Rather, in the midst of scientific thinking we may become aware of its limits and consequently of that which has its source in something other than that available to scientific investigation. We may become aware of striving toward a unity of the particular data of science.47

Metaphysics, in the existentialist context, is a search for the ultimate reality, or in the language of religion, of God. In the past some metaphysicians have either tried to prove or disprove the existence of God. But the God of the philosophers is not the God of religion. An existentialist accepts this statement with full approval. When an existentialist speaks about God, he is not doing this on the basis of a rational argument. His God arises from a reflection on the meaning of existence. There are some existentialists who believe in God and some do not. Theistic existentialism is represented by Kierkegaard, Marcel, Buber, Jaspers and atheistic by Sartre and Camus. The distinction between the two types is not of an absolute kind, for Kierkegaard's faith involves risk, whereas Camus' unbelief involves faith.

In the existentialist metaphysics 'God' is to be understood as that Being who is the source of grace and judgement in the sense that they touch the human existence at its deepest level. The difference between the theistic and atheistic existentialism is not to be seen in terms of belief or disbelief in God, but whether they think meaning or lack of meaning, grace or absurdity, as the fundamental constituents of human existence.

Conclusion

We have seen that existentialists do not philosophize on the basis of reason and intellect. They derive their philosophy from the intensity of existential situations. Hence most of the critics would charge that existentialism is irrational, in that it is more a philosophy of feeling than of intellectual reasoning. If this charge would prove itself correct, then it would be wrong to speak of existentialism as a philosophy. It is true that the call of the existentialist for the passionate participation may lead one to overlook the role of reason. If men do not heed reason, then one is bound to be be victim of, in the words of Ulrich Simon, the 'pagan madness' and the 'dark ecstatic nihilism' of Auschwitz. 48 If one gives up his reason, thinks passion and feeling are above criticism, prizes only absurd and paradoxical, then the dark clouds of danger hang on the horizon. Passions can any time overcome man's sense of right and wrong, and it is not the duty of a philosopher to encourage such passions.

The charge that existentialism is irrational is not correct, it is neither irrational nor anti-rational. It is a philosophy which affirms the fullness of human experience, an experience which goes out of limits of conceptual thought. It believes that a narrow rationalism reduces human existence to the level of things. Existentialism does not attack the rationalistic logic by exalting the absurd. What existentialism is trying to emphasize is the fact that there are many rich factors in human existence which we must not ignore or downgrade simply because they cannot be explained in terms of mathematical logic or empirical sciences. This is not a condemnation of logic. It is a demand that a logic of persons must be developed in addition to the logic of things.

Another charge against existentialism is that it teaches amoralism–a very serious charge. Existentialism is against all forms of legalism. The existentialists believe that there can be no moral freedom if there is no sense of responsibility. This sense of responsibility must penetrate into the abyss of existence and draw from there the norms and directions on which the ethical structure is to be built.

We also hear the charge of the critics that existentialism teaches individualism and that it is a form of subjectivism. No doubt, there are both elements of individualism as well as subjectivism in existentialism. If individual judgement and responsibility are submerged in an impersonal collectivism, then one must fight for the individual freedom. It is not true to say that one can be completely detached in objective philosophy. It is a myth. Every philosopher has his own personal views. Individualism and subjectivism, if applied in moderation, cannot be branded as objectionable.

Now the queation before us is: Do individualism and subjectivism run riot in existentialism? Let us, first of all, turn to Kierkegaard. His philosophy is explicitly individualistic and he does not deny it. He believes in the solitary individual rather than in fellowship. 49 Kierkegaard also believed that subjectivity is the criteria for truth. We may say that a personal note exists in the philosophy of every philosopher ,but we do not expect philosophy to be autobiographical. A philosopher must transcend the narrow confines of his likes and dislikes. 50 But Marcel and Buber transcend this narrow form of individualism into the field of intersubjectivity. But it may be said that interpersonal relations can exist only on an intimate level. But the contemporary situations speak of international relations. We accept the fact that existentialism will be of little use in so far as such problems are concerned.

Finally, we are told that existentialism is morbid and pessimistic. There is truth in this charge. There is an element of nostalgia in existentialism for the simple mood of existence. The existential personalism finds itself threatened by the technological impersonalism. Even if we accept the criticism of those who call themselves optimists, yet it cannot be denied that the existentialists have pointed out the real evils that hang on the horizon. The ultimate search of all existentialists has been a search for that ultimate reference point of integration whereby one would remain at peace with oneself. Hence the passionate cry of Unamuno:"The feeling of the vanity of the passing world kindles love in us, the only thing that triumphs over the vain and transitory, the only thing that fills life again and eternalizes it ... And love, above all, when it struggles against destiny, overwhelms us with the feeling of the vanity of this world of appearances and gives us a glimpse of another world, in which destiny is overcome and liberty is a law". 51.

* * *

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The Baha'I World Faith

H. Nasseri

The Faith established by Baha'u'llah was born in Persia about the nineteenth century and has, as a result of the successive banishments of its Founder, culminating in His exile to the Turkish penal colony of 'Akka' and His subsequent death and burial in its vicinity, fixed its permanent spiritual center in the Holy Land, and is now in the process of laying the foundations of its world administrative center in the city of Haifa.

Alike in the claims unequivocally asserted by its Author and the general character of the growth of theBaha'i community in every continent of the globe, it can be regarded in no other light than a world religion, destined, to evolve in the course of time into a world-embracing commonwealth whose advent must signalise the Golden Age of mankind, the age in which the unity of the human race will have been unassailably established, its maturity attained, and its glorious destiny unfolded through the birth and efflorescence of a world-encompassing civilization.

Though sprung from Shi'ih Islam, and regarded, in the early stages of its development, by the followers of both the Muslim and Christian Faiths, as an obscure sect, an Asiatic cult or an off-shoot of the Muhammadan religion, this Faith is now increasingly demonstrating its right to be recognised, not as one more religious system superimposed on the conflicting creeds which for so many generations have divided mankind and darkened its fortunes, but rather as a restatement of the eternal verities underlying all the religions of the past as a unifying force instilling into the adherents of these religions a new spiritual vigor, infusing them with a new hope and love for mankind, firing them with a new vision of the fundamental unity of their religious doctrines, and unfolding to their eyes the glorious destiny that awaits the human race.

The fundamental principle enunciated by Baha'u'llah, the followers of His Faith firmly believe, is that religious truth is not absolute but relative, that Divine Revelation is a continuous and progressive process, that all the great religions of the world are divine in origin, that their basic principles are in complete harmony, that their aims and purpose are one and the same, that their teachings are but facts of one truth, that their functions are complementary, that they differ only in the non-essential aspects of their doctrines, and that their missions represent successive stages in the spiritual evolution of human society.

The aim of Baha'u'llah, the Prophet of this new and great age which humanity has entered upon–He whose advent fulfils the prophecies of the Old and New Testament as well as those of the Qur'an regarding the coming of the Promised One in the end of time, on the Day of Judgement–is not to destroy but to fulfill the Revelation of the past to reconcile rather than accentuate the divergencies of the conflicting creeds which disrupt present-day society.

His purpose, far from belittling the station of the Prophets gone before Him or of whittling down their teachings, is to restate the basic truths which these teachings enshrine in a manner that would conform to the needs, and be in consonance with the capacity, and be applicable to the problems, the ills and perplexities, of the age in which we live. His mission is to proclaim that the ages of the infancy and of the childhood of the human race are past, that the convulsions associated with the present stage of its adolescence are slowly and painfully preparing it to attain the stage of manhood, and are heralding the approach of that Age of Ages when swords will be beaten into ploughshares, when the kingdom promised by Jesus Christ will have been established, and the peace of the planet definitely and permanently ensured. Nor does Baha'u'llah claim finality for His own Revelation, but rather stipulates that a fuller measure of the truth He has been commissioned by the Almighty to vouchsafe to humanity, at so critical a juncture in its fortunes, must needs be disclosed at future stages in the constant and limitless evolution of mankind.

The Baha'i Faith upholds the unity of God, recognises the unity of His Prophets, and inculcates the principle of the oneness and wholeness of the entire human race. It proclaims the necessity and the inevitability of the unification of mankind, asserts that it is gradually approaching, and claims that nothing short of the transmuting spirit of God, working through His chosen Mouthpiece in this day, can ultimately succeed in bringing it about. It, moreover, enjoins upon its follower the primary duty of an unfettered search after truth, condemns all manner of prejudice and superstition, declares the purpose of religion to be the promotion or amity and concord, proclaims its essential harmony with science, and recognises it as the foremost agency for the pacification and the orderly progress of human society. It unequivocally maintains the principle of equal rights, opportunities and privileges for men and women, insists on compulsory education, eliminates extremes of poverty and wealth, abolishes the institution of priesthood, prohibits slavery, asceticism, mendicancy and monasticism, prescribes monogamy, discourages divorce, emphasizes the necessity of strict obedience to one's government, exalts any work performed in the spirit of service to the level of worship, urges either the creation or the selection of an auxillary international language, and delineates the outlines of those institutions that must establish and perpetuate the general peace of mankind.

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Your future fame is ringing,
Awakening the world now sleeping
Oh ! Myself, the active Energy,
Rise on to the Summit of Bliss. 4

Know the Gross Material,
But you are the Self Immortal,
Don't hanker after the Perishable,
Don't be a sorry figure. 5

Command honour and fame,
Begging is weakness indeed,
My hearty blessings to You.
Push on, Push on ! stop not. 6

Shridhara is Ever–shining Self
The Serene Peak of Highest Bliss
The Vigour Itself Everlasting,
Arise. ! Arise ! Never stop ! 7
Om ! Om ! Om !

- Shridhara Swamiji

(By courtesy of a devotee of Gurudeo who had an intimate contact with Swamiji). – *Editor.*

The Sky is Blue

- B. R. Modak

The sky, which really has no colour, appears to be blue. Wherein does the defect lie ?

It is not in the observer, as he is a sane, learned man.

It is not in his eyes, as they are not suffering from short-sight or long-sight.

It is not in the sky, as it is clear and bright.

It is due to Sun's light that the sky appears blue. The light refracts while entering a dense medium. The refraction is more in the case of blue rays. Hence they reach our eyes and create an impression of blue colour.

Well, then where exactly does the defect lie?

In fact, there is no defect at all. It is just the nature of light to get refracted while passing through different mediums. Hence the sky seems to be blue.

To understand that the sky appears blue, though it is not so, is knowledge.

Not to understand this is ignorance.

Similarly the Brahman, which has really no form, appears to us in the form of the world.

Wherein does the defect lie?

It is not in the individual soul, as he is identical with the Brahman.

It is not in the mind, which is a part of the phenomenon.,

It is not in the world as it is non-different from the Brahman.

It is due to our mental set-up that the Brahman appears as the world. The Existence-Knowledge-Bliss (sat-cit-ānanda) nature of the Brahman gets refracted while passing through the mental medium. The refraction is more in the case of *sat* and hence it creates the impression - 'the world exists'.

Well, then where exactly does the defect lie?

In fact there is no defect at all. It is just the nature of our mind' to understand the world fractionally; because through our different senses the world comes to our apprehension as form, colour, sound smell, taste, hard-ness etc.

It is only when we rise above the senses and the mind, that we are able to grasp the unified whole Existence appearing as the diverse world.

To understand that the Brahman appears as the world, though it is not so, is knowledge.

Not to understand this is ignorance (*avidy*ā).

मनोदृश्यमिदं द्वैतं यत्किञ्चित् सचराचरम् ।
मनसो ह्यमनीभावे द्वैतं नैवोपलभ्यते ।।
आत्मसत्यानुबोधेन न संकल्पयते यदा ।
अमनस्तां तदा याति ग्राह्याभावे तदग्रहम् ।।

गोडपाद, माडूक्यकारिका ३-३१-३२

All the duality of the living and the non-living world appears to the mind (only). When the mind becomes dementalised, duality is not at all observed.

When the mind ceases to function due to the realization that the Atman (alone) is the truth, it becomes dementalised. It does not grasp anything (else), as nothing remains to be grasped.

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Hinduism And Modern Science: The Need For Integration

R. B. Lal
M.Sc

Many *Hindu* scholars consider that science is of no use to religion, specially to *Hinduism*, which, being based on eternal, self-evident and self-existing truths, does not require any help from science. But if *Hindus*, even very devout ones, cannot do without the fruits of science such as telephones and electric lights, much less can they afford to ignore the new vistas opened up by science. The methods and findings of science have been proved on land and sea, in the air and even far out in space. As such they are reliable guides to studies even in other disciplines. The powerful spot-light of science facilitates the examination of anything on which it is focussed. In fact, the true grandeur of *Hinduism*, the range and depth of its wisdom and the real significance of many of its important teachings cannot be fully appreciated without the help of modern science.

It is understandable that the religions which are based on the unique revelations of their founders, on faith or the will of God, should be suspicious of reason as well as science. But *Hinduism* has always stood for a well-developed intellect, for freedom of thought and more and more knowledge. The *vedas* contain many prayers, apart from the famous *Gayatri* verse, for an enlightened intellect. "We demand a lustrous intellect". "O God, inspire our intellect". "Shine this felicity on us, O *Agni*, may we attain to perfect understanding." The *Gita*, at its very start, brings in *Buddhi Yoga* (II/39) and calls upon every one to take refuge in the *Buddhi* (II/49). Likewise the *Vedas* have repeatedly called for the acquisition of knowledge. " O you desirous of being great, acquire knowledge ". "The devoid of knowledge sink low " The *Gita* has declared that there is no purifier in the world like knowledge (IV/38) and man crosses over all sin by the raft of knowledge.

The *Upanishads* require a combination of worldly knowledge (*A-Vidyā*) with spiritual knowledge (*Vidyā*); the former for living happily in the world and the latter for going beyond. Those who care only for worldly knowledge live in darkness, but in still greater darkness are those who care only for spiritual knowledge. This is because the former at least get some happiness in life but the latter miss it both here and hereafter. The knowledge which the *Gita* recommends includes knowledge of both matter and spirit (XIII/2). Science, as an indispensable part of secular knowledge is essential for man, according to the scriptures of Hinduism.

Not only are worldly and spiritual knowledge both essential for man but the harmonization and unification of different branches or bits of knowledge are marks of the highest wisdom. For in three remarkable verses (XVIII/20-22*)* the *Gita* has divided knowledge into three grades. "That by which a man sees one imperishable entity in all beings, undivided among the divided, know that knowledge to be *Sattvika.* And that knowledge which regards the manifold existence of various kinds in all beings as separate, know that knowledge as *Rājasica* And that knowledge which clings to each one thing as if it were the whole, which is without reason, without any real object and of little value, that is declared as *Tāmasica* ". This means that the lowest grade of knowledge, which is hardly distinguishable from self-glorified ignorance, regards itself as the entire and the only truth, and all other knowledge as false and misleading and as a threat to itself. At the next higher level, each piece of knowledge, while conceding the existence of other pieces of truth, considers them all quite separate from one another, with nothing in common among them. The highest grade of knowledge sees unity in diversity, is eager for a many-sided view of reality and welcomes other truth. It realizes that knowledge is not advanced by exaggerating or emphasising differences but by seeking out analogies, similarities and relationships where none are apparent on the surface. In fact, this is just what science does and the laws of science are formulations of relations among objects and among natural phenomena. Students of science are aware of two separate theories explaining the behaviour of light as waves and as particles, but a higher or more advanced theory unifies both these theories and explains both these behaviours. The lower knowledge stands in isolation ; it is exclusive, egoistic and divisive. Science is yet in its infancy if it can see nothing good in religion; and so is a religion which despises science or other religions.

The general feeling is that religion and science are diametrically opposed to each other and religion has nothing to learn from science. But some of the greatest thinkers of the age, even in the west, have held that both religion and science are necessary for human welfare and pleaded for their unity and harmony. Thus, in the inimitable words of Einstein, "science without religion is lame, religion without science is blind." According to Millikan, Nobel prize winner in physics, "human well-being and all human progress rest at bottom upon two pillars........ (1) the spirit of religion and (2) the spirit of science (or knowledge)". Alexis Carrel, Nobel Laureate in medicine, has expressed similar views. "None of the acquisitions made by humanity must be set aside. By utilizing at the same time intellect and faith, science and religion, mathematics and love, we shall be able to do what science and religion, acting separately, have been incapable of doing." Lord Samuel, statesman - philosopher said: "Philosophy, science and religion should combine their forces, and each starting from its own stand - point, should join in building up that coherent body of rational thought, of which our civilization stands in such urgent need." Addressing a distinguished gathering of scientists, Dean, W. R. Mathews said : " I pray that the course of development in both (religion and science) may bring them closer together, each learning from the other, so that these two majestic forms of the spirit of man may unite in the worship and service of the God of truth."

Like science, *Hinduism* is not authoritarian. It allows perfect freedom in thought, belief as well as worship. The incarnations came down on earth to serve humanity, not to seek honour and adoration for themselves. At the age of 80 *Lord Krishna* took upon himself the humble task of driving *Arjun*'s chariot in the *Mahabhàrata* war and after delivering his immortal message of the *Gita* did not impose his will on *Arjuna* but advised him to reflect on it fully and then act as he liked (XVIII/63).

Of all religions *Hinduism* alone welcomes science and its greatness is enhanced rather than diminished when it is brought face to face with science. Its fundamental tenets have their scientific counter-parts and are necessary and useful for all mankind. Unfortunately, many of them have fallen into oblivion or disuse and this is a major cause of our decline. Our task is to dig out, diligently and patiently, the best principles of religion and those most relevant to our present situation and to broadcast them to the people all over the world.

The common Source of All

One fundamental tenet of *Hinduism* is that "all that exists is *One*, wise men only perceive it differently." In other words, God projected the universe out of himself as a spider produces a web, as trees grow out of the earth and hair out of the skin. All creatures, all objects, all forces are manifestations or concretizations of the spirit of God. "Vasudeva is all". This, according to *Hinduism*, is not just an academic concept but the highest purpose of religion to be realized in daily life through thought, word and act. And he who perceives the diversified existence of all beings as rooted in one Supreme Being and spreading forth from Him, attains *Brahma*. (XIII/30)

The discoveries of science lend powerful and ever–increasing support to this basic doctrine of *Hinduism*. Scientific research is proving the essential unity of all things. They have had a common origin in the remote past and, though outwardly different, they are really and essentially one.

Different sciences such as physics, chemistry, biology and geology, starting from their separate stand-points and adopting different lines of investigation, are unanimously pointing to the conclusion that all the countless galaxies, suns and planets were originally an emanation from one single glowing ball of superdense matter. thus Hans Reichenback writes in "The Rise of Scientific Philosophy" : "Some two thousand million years ago there seems to have been the beginning of our universe, of our sun and our earth. The heavens reveal an evolution pointing to a common beginning at a remote date inscribed in the figures of spectroscopy and geology. Once upon a time there was a huge glowing ball, the amoeba from which the universe sprang; that is how the story of creation begins."

The superdense glowing ball suddenly exploded sendidg frag–

ments flying apart in various directions at terrific speeds. After millions of years galaxies, stars snd other heavenly bodies were formed; and as they cooled down, their matter condensed into elements, compounds and otner substances. In course of time water appeared, which is essential for life. Subsequently minute plants were formed and later on small animals. The evolution from simple to complex, from less intelligent to more intelligent, continued and finally man appeared on the scene. His body and mind have grown remarkably but his moral and spiritual development is still in a primitive stage

The question how or from where this primordial glowing ball of Matter-Energy came into being lies outside the field of science but to the religious minded it was the first manifestation of the Supreme Spirit. The "sciences of geology, palaeontology and biology," writes J.W N Sullivan in "The Limitations of Science" have revealed an orderly development of living forms from the lower to the higher, which has been going on for many millions of years. We may well suppose that it is part of the order of nature that such development should continue. millikan quotes:

"A Firemist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where the cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it Evolution,
And others call it God."

Studying the constitution of matter chemists have found that all the different substances in the world are made up of ninety odd elementary substances which cannot be subdivided further into simpler substances. Investigations by physicists, however, show that all these elements consist of three fundamental particles, namely electrons, protons and neutrons. These are, so to say, the three building blocks with which all the matter in the universe has been built. Another remarkable discovery of science is that even these three fundamental particles are essentially one and the same because they can be changed into one another and into radiant energy.

For many years it was known that different forms of energy like heat, light, motion and electricity, could be transformed into one another Then another great insight was revealed to man with Einstein's discovery of the equivalence of matter and energy, which instead of remaining two separate and independent entities became one-just two aspects of the same reality. The present position has been admirably summed up in Lincoln Barnett's book *The Universe and Dr. Einstein.* "The first long advance was the reduction of the world's multifarious substances into 92 natural elements. Then these elements were reduced to a few fundamental particles. Concurrently the various 'forces' in the world came to be recognized one by one as varying manifestations of electromagnetic force. Ultimately the features of the universe distilled down to a few basic qualities-space, time, matter, energy and gravitation. The *Unified Field Theory* now culminates and climaxes this coalescing process. For, from its august perspective the entire universe is revealed as one elemental field in which each star, each atom, each wandering comet and slow-wheeling galaxy and flying electron is seen to be but a ripple or tumescence in the underlying space-time unity. And so a profound simplicity supplants the surface complexity of nature. The distinctions between gravitational force and electromagnetic force, matter and energy, electric charge and field, space and time, all fade in the light of their revealed relationships and resolve into configurations of the four dimensional continuum which is the universe. Thus all man's perceptions of the world and all his abstract intuitions of reality merge finally into one and the deep underlying unity of the universe is laid bare."

The equivalence of matter and energy extends to the living and non-living. The transformation of one into the other is a matter of common experience. All living organisms turn non-living matter into living cells while a reverse change occurs after death. Scientists are now convinced that though expressions of life and degrees of consciousness lvary, there is no sharp line of demarcation between the living and non iving or between plants and animals. "There are millions of levels of being alive," says G.R. Harrison in his book *What Man May Be.* "But he more closely one examines the border line between living and non-itving matter, the more one is forced to conclude that there is no boundary that is definite, no place where a breath of life comes sharply to inform matter."

The human body acts as a biochemical factory in which food is daily converted into blood, bone and flesh, muscle, nerve and hair and into various kinds of physical, mental and emotional energy. Matter in the form of drugs stimulates or dulls the growth of the body or its various physiological functions. Similar effects are produced by thought and emotion on the body as well as on each other. For example, love is known to promote the development of children and its lack can cause various ailments. These facts lead to the conclusion that living and non-living matter, thought and feeling, have a good deal in common because they influence one another and can even be turned into one another. There must be a hidden force that brings about these changes, though it does not come within the domain of science and eludes all its instruments.

Among the glories of God a very high place must be given to Electricity. It is the wonder worker of science and the versatile servant of man. It bears a close resemblance to God and shows many of his remarkable properties. It is a vivid illustration of unity expressing itself in variety. It is material as well as non-material, localized and all-pervasive, static and dynamic, gentle and terrible. Its powers can be used for many purposes. It detects and cures disease. It works the magic brains called computers. In fact, the human brain itself is like a marvellous electrical machine. Above all, electricity is a sign and accompaniment of life. Thus it is an amazing synthesis of matter and energy, life and consciousness, tne natural and the supernatural. Though its exact nature is unknown, it has undoubtedly opened a window on the mystery of the Divine.

Many eminent scientists who have pondered over the Reality beyond life and death are coming to believe in a God who is both immanent and transcendent, who is all, in all and above all and who rules by permanent laws and systems rather than by personal fiat. Thus Einstein writes in "The Universe As I see it": "This firm belief, a belief bound up with deep feeling, in a superior mind that reveals itself in the world of experience, represents my conception of God. In common parlance this may be described as pantheistic". Similar are the views of Schrodinger, the illustrious discoverer of Wave Mechanics and winner of Nobel prize. In his book "What is life?" he says, "In Christian terminology to say 'Hence I am God Almighty' - sounds both blasphemous and lunatic -- In itself the insight is not new .... From the early great *Upanishads* the recognition *Atman - Brahaman* (the personal self equals the omnipresent, all-comprehending, eternal Self) was in *Indian* thought considered, far from being blasphemous, to represent the quintessence of the deep insight into the happenings of the world.... the mystics of many countries have described ... the unique experience of his or her life in terms that can be condensed in the phrase, "I have become God".

" The general trend of evidence " said biologist J. A. Thomson, " is strongly in favour of the belief in a continuity of process from nebula to earth and from cooling earth to awakening life, always supposing, however, that mind is the warp to matter's woof, for in the beginning was Mind, and that Mind is the light of man ". G, G. simpson, a leading palaeontologist, writes in his book "The Meaning of Evolution:" "The first grand lesson was that of the unity of life ... Not only are all men brothers; all living things are brothers in the very real sense that all have arisen from one source and developed within the divergent intricacies of one process .... Man is part of nature and he is kin to all life. " Julian Huxley writes in his book "Religion without Revelation," "Science has gone a long way towards proving the essential unity of all phenomena .... there seems no escape from the belief that all reality has both a material and a mental side."

As the entire universe is a manifestation of God, it follows that not only is God present in all creatures but they all live and move and have their being in Him. We are all parts of the vast body of God and, therefore, interconnected and interdependent. This lesson was repeatedly emphasised in the Vision of the Cosmic Form of the Lord. *Sri Krishna* said to *Arjuna*, "Behold the whole universe, moving and unmoving, and whatever else thou desirest to see, all unified in My body" Describing the actual scene, *Sanjaya* told *Dhritarāstra*, "There in the body of the God of gods *Arjuna* beheld the whole universe with its many divisions all gathered together in one". Finally Arjuna, addressing the Cosmic Form said:

> "Within thy Form, O God, the gods I see,
> All grades of beings with distinctive marks."

and added

> "Supreme receptacle of all that lives,
> In thy vast form the Universe is spread".

As if echoing this teaching of the Gita, Sir James Jeans writes in his book *Physics and philosophy* : "When we view ourselves in space and time, our consciousnesses are obviously the separate individuals of a particle picture, but when we pass beyond space and time, they may perhaps form ingredients of a single continuous stream of life. As it is with light and electricity, so it may be with life; the phenomena may be individuals carrying on separate existences in space and time, while in the deeper reality beyond space and time we may all be members of one body."

How close does scientist Jeans come in this speculation to Arjuna's vision of the Cosmic Form of the Lord!

This great doctrine of *Hinduism* that all things and creatures in the universe are inter-related and mutually dependent like cells in a vast superorganism is a scientific fact. In the words of G.G. Simpson "Life and its environment are interdependent and evolve together." Bentley Glass, eminent biologist, has said the same thing in his book " Science and Ethical Values:" "Seen broadly, all life is interknit and mutually interdependent." "The evidence is overwhelming," writes *Warren Weaver* in his book, *Science and Imagination*, "that all living creatures are kin. The diversity, however, is a surface phenomenon; when one looks underneath and within, the universal unity again becomes apparent."

Emerson, who was a lover of God as well as the *Gita*, put this idea beautifully. "Of the universal mind each individual man is one more incarnation .... Every chemical substance, every plant, every animal in its growth, teaches the unity of cause, the variety of appearance .... the heart in thee is the heart of all; not a valve, not a wall, not an intersection is there anywhere in nature, but one blood rolls uninterruptedly in endless circulation through all men, as the water of the globe is all one sea, and, truly seen, its tide is one .... The heart and soul of all men being one, this bitterness of His and Mine ceases. His is Mine. I am my brother, and my brother is me. If I feel overshadowed and outdone by great neighbours, I can yet love, I can still receive ; and he that loveth maketh his own the grandeur he loves."

J. B. S. Haldane, eminent biologist, said in his lectures on The Unity and Diversity of Life: ' I think that only two of the discoveries of the century in physics are of profound philosophical importance. One is Einstein's discovery that time and space are aspects of the same kind of relationship. The other is that the distinction between the particles of the same kind is not absolute ... it helps me to believe that the distinction between you and me, or the nearest mosquito and me, is nothing absolute either. " Haldane concluded his lectures on this inspiring note: "On the walls of the large room in the Zoological Laboratory at Munster, where Professor Rensch keeps his living animals, are written the words '*Tat Twdm Asi*'(Thou art He). If I have helped any of you to understand some of the implications of this great saying, my lectures have not been in vain."

Thus we find science, after a lag of several thousand years, coming abreast of *Vedanta* and offering it help and cooperation in its noble mission. We can now accept *Vedānta* not merely as an article of faith based on mysticism but as something as sound as science. As we shall see later, science supports other precious teachings of *Hinduism*, clarifies some which seem obscure or far-fetched and also suggests practical means by which common people may be enabled to realize the highest in daily life.

The world is an expression of God. It is filled with God. It is God. It is auspicious and holy. It is his temple, his playground, his love and his delight. It is God who walks the earth in the form of bird, beast and man. To see him everywhere and in all creatures, to realise one's unity and kinship with them, to worship him present in all beings with acts of loving service, is the quintessence of religion. For, he who does so, assures Lord Krishna, 'abides in Me, whatever his mode of living." Such a rational, universal and practical form of religion is the greatest need of the world today.

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Glimpses of Shri. Gurudev Ranade

I

The Vision of Seṣa

I was a student in the Deccan College when Shri. Gurudeva was working there as the Manuscripts Librarian. Shri. Bhausaheb Maharaj passed away on 29th January 1914 at Hinchageri. When Shri. Gurudeva received this news, he sent for me. I can not describe his condition then. He was extremely sad. Tears rolled out continuously from his eyes. He asked me to read the description relating to the demise of Shri. Ramakrishna Paramahamsa. I had never before seen Shri. Gurudeva weeping. Later he had to pass through many family difficulties; but I never saw him so bereaved. Once I asked him about that incident. He replied that when he received the letter regarding the death of Shri. Bhausaheb Maharaj, he was extremely sorry and when he looked towards the window, he saw the image of Seṣa there.

(Courtesy - Satsang) **Kakasaheb Karkhanis ,Bijapur)**

II

Shri Gurudev Ranade's appearance in the dream of Shri F. T. Doddamani B. A.

I was peeping through the window of Shri. GURUDEV RANADE MANDIR Belgaum and looking at the photo inside with the words "BHAGAWAN GURUDEVA, when I will be free from my worldly hardships? ". Suddenly Shri. Gurudeva opened his eyes, the door broke open and I went inside. At this moment Shri. GURUDEVA appeared in the form of HUMAN BEING and placed his right leg before me. I kneeled down humbly before him. Shri. GURUDEV addressed me:

" DODDAMANI, get up, *YOUR FUTURE IS VERY BRIGHT*. You have worked very hard for the improvement of your people. You will achieve the final destiny within FIFTEEN " ....
Further added:

" There were no good arrangements for the lights in the Mandir. So I should take care for the good arrangements. Kapas (ginned cotton) given by the rich was dim and that given by the poor was very bright.

And Shri GURUDEVA gave me a little quantity of bright Kapas in my hands and asked me to *worship him* by preparing lights out of the said Kapas."

Thus saying, Shri. GURUDEVA disappeared from the vision. I got up and saw that it was 2 A. M. in the early morning of Thursday 24th August 1967.

Since that time I am economically growing better and better and feel morally elevated day by day.

Belgaum
28-3-1976

F. T. Doddamani, B. A.
District Harijan worker

III

" I Slept And Dreamt That Life Is Beauty. "
" I Woke And Found That Life Is Duty. "

Lord Tennyson

The Vail Clinic.
Aurangabad Dn.
D/- August, 3, 1957.

Respected & Dear Doctor, [‡]

Four years ago, I had a psychic shock during one of my midnight meditations, the details of which shall be too long to be narrated here. Since then, I used to experience strange symptoms both bodily and mental, often with feelings of impending death; probably my autonomic system was thrown out of balance, with variations in my pulse and blood-pressure, feeling of intoxication as though I have been under the effect of cobra-poison etc. I met several Sadhus and Fakirs to relieve my distress but none could help me out. One swamy, Muktananda, a desciple of Shri. Nityananda of Vajreshwari, used to visit me frequently, and explain some of the happenings. For about six months before I met our Gurudev, I was reciting 'Lalita' sahasra-Nama" regularly and praying to the Universal Mother to deliver me out of my misery. One day with a couple of my friends, Mr. M. N. Deshpande, and Dr. Kulkarni, I had a jeep drive to Bombay to consult Dr. Tulpule regarding my heart. Dr. Tulpule examined me thoroughly; although he recorded all my abnormal symptoms he could not detect anything wrong with me. Then I related to him the other part of my story. Immediately, he advised me to meet our Revered Gurudev. Now begins the real answer to your query.

[‡] **Dr. P. D. Khanolkar** M. D.

Returning home, I have been very restless to begin my pilgrimage to the Sage of Nimbal. Long before I saw him, I had a dream where I had my first darshan of my beloved Gurudev. He offered me some tobacco and pointed to a shining new machine lying in one corner of the room, just received from Germany. Shri. Gurudev told me that it was a machine with the help of which he would give me the experience of Samadhi. Then I visited Nimbal with my friend, Mr. M. N. Deshpande and met our Mighty Gurudev. He initiated me through our Dear Kakasaheb Karkhanis and gave me Christa-Nāma which I am regularly carrying on with astounding results; I shall reserve this part of my experience for a future date or when I meet you in person. A few weeks after my return, Gurudev appeared during my meditation. Next morning all my symptoms were gone for ever. It was a great experience and ever since seeing him, my meditations have been giving me altogether a new and a peaceful experience. After a few weeks I dreamt as though I was at Nimbal with over-cast skies and drizzling. Shri. Gurudev offered me a big sized iron key out of the two he possessed. Two days later I visited Nimbal and the over-cast skies and the drizzle were there although it was winter at the time.

At Nimbal at one of the Bhajan meetings, I had lost myself in ecstasy and when I returned to my senses, I found myself on the lap of our Beloved Father, with his caressing hands patting me on my back. I shall never forget the incidence.

Gurudev appears many a time in my dreams and often I hear his voice, foretelling some events which have come true. One night I was being squeezed to death by a huge ugly-looking devil and I shouted, "Gurudev, Gurudev" and The Master came and rescued me. Before he passed away, just the previous night, he appeared in my dream and said, "sattervarsha-paryant dag-dag Asthe, Thecha-xananthar, Ikkad-che ani thikkad-che ekach Astho" Accordingly I find our Father and Master, ever-abiding with me, richer in death than in life.

During my two trips to Nimbal, I have rejoiced the sanctity, aura and affection of our Master. His face reflected the vast Universe and every time I sat in his company at the bhajan and discourses, he appeared to me like the Ancient Mystic Parrot preaching The Vedas-a perfect Preceptor - after the ideal depicted in Vivekachudamani of Shri. Shankaracharya, an embodiment of humility- without the slightest taint of human egoism.

The Spirit of The Universe encased in a frail ivory frame of a body-mostly skin and bone-resembled, when he sat up, a feather-less bird-a pair of God-intoxicated eyes-glowing in their sockets beneath elevated eyebrows, the symbol of his triumphant and-life-long Yoga-an exteremely-affectionate heart-tirelessly pouring out its life, giving nectar of Divine Wisdom, enchanting us with the melody of his warbling words-our Gurudev was a self-sustaining Angel of The Lord, in whom the aspirant saw the dazzling brilliance of the Rising Sun-the like of whom we shall not get for ages to come. Such has been our Great Master and now that he has left us physically, he has risen in his spiritual stature to be with us and guide us on the path of God-realisation until we reach the goal of all our noble enddeavours. ○ ✻ ○

yours Ever
(Dr.) N. S. Christian,

With best compliments from :

D. B. PARULEKAR.

Hindustan Petrolium Dealers,

BELGAUM.

Nature and Destiny of the Finite Soul.

(Visishtadvait View)

(continned from Vot 10 No 1)

Dr. M. N. Narasimhan
M. A Ph. D.

The Finite self is not produced

Establishing the permanent nature of the jiva, the Acharya next takes up for discussion, the problem whether the individual self is produced. There are passages in the Upanishads, Gita and the Pancaratra Samhitas that are interpreted by some as endorsing the view that the world and the jivas exist in Brahman in a subtle form before He sends them into manifest existence, that the 'entire world from ether downwards originate from 'Brahman'. [9]. The author of the Brahma Suthras and all the commentators on it have discussed the issue differently [10]. Ramanuja holds that the view of the soul being produced is against the Srutis and points out that the Purusa is the twentyfifth category different from the remaining twenty-four. Its spiritual nature ranks it higher than the rest. Yet due to the influence of the gunas makes it associate itself with Prakrti and falsely identifies with the body. The latter is mutable but really the jiva is indestructible (avinasi) and eternal (nitya). [11]

Following the Katha Upanishad that says 'to those who have neither beginning nor end.,.... who is eternal....' etc. the Acharya points out that the jivas are not created in the sense in which the jars and pots are created from out of something. Creation or production is only a change of state. Prior to creation and after dissolution the Finite Selves exist in Brahman in an unmanifest condition. They abide in Him in an extremely subtle condition incapable of being designated as something different from Him. At the hour of creation they undergo modification. The latter consist in the expansion of the power and scope of knowledge to qualify them to pay for their past deserts. The Acharya draws attention in his Suthra Bhashya to Srutis which explain birth as associa-

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9. Taittiriya Upanishad - Briguvalli - 1.
10r Brahmasuthra -2-5-17
11. Ramanuja's commentary on Bhagavadgita. Ch. XIII - 1.

tion with body and death as dissociation from it. Such modification is no change in its essential nature. The jiva therefore has no utpatti [12] as physical things have.

The Finite Self Is Free From Changes.

The Pluralism of the Jainas as Prof. Hiriyanna observes is the only system that 'denies the unalterable nature of the jiva which is commonly recognised by all other Indian systems.' [13] Much similar to the Monads of Leibniz, the Jainas postulate a universe filled with an infinite number of souls that are formless in themselves but expand and contract according to dimensions of the body they occupy and illuminate. Accordingly the soul of an ant is only as big as the body of the ant and that of the elephant, as the body of the elephant. [14] The Naiyayika has a different account to present. He holds that the subject of cognition is in itself not conscious but becomes so only at the hour of cognition. The Nirukta of Yaska records origination, existence, modification, increase, decrease and destruction as the six vikaras that befall objects. [15] Ramanuja denies all such changes to be jiva. They are only parinamic changes that occur to Prakrti. But the jiva remains untouched by any of them.

Not only does finite self not undergo any of the parinamic changes, it is also not material in nature. Any attempt to treat it so would only be to get entangled in the dehātmabhrama and occasion the defects of materialism. It transcends not only the realm of matter but even that of sense and mind. Material or physical objects can be defined and described. But the Self transcends all logic and expression. As the Kena Upanishad says 'The eye does not reach this; nor word, nor mind; nor can we know or gather information how it is to be known,. [16]

The Finite Self Is Different From Brahman.

Advaita regards the many individual selves as 'the reflection of the one Brahman. Their states of pleasure and pain remain dis-

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12. Ibid. Ch. 2-20.
13. Hiriyanna - Outlines of Indian Philosophy.
14. Sharma in critical survey of Indian Philosophy - Chapter on Jainism.
15. Nirukta of yaska - C. II.
16. Kena Upanishad - 1-3 &. 4.

tinct owing to the limiting adjuncts in the same way as the many reflected images of one and the same face in mirrors, crystals, swords blades, etc. It is Brahman alone that is real. The distinction of plurality of goals is due to faulty imagination. Hence it is unreal[17].

Ramanuja holds that such an explanation leaves unanswered the question 'to whom the faulty imagination belongs'. If the Advaitin maintains that it is due to Brahman himself, how can Brahman which is pure Intelligence allow it? It cannot. Can it then be due to the jiva itself? Not possible for it would result in faulty dependence. Advaita might argue that the error of self's dependence on faulty imagination has proceeded from all eternity and forms an endless retrogressive chain as that of the seed and the sprout. If nescience lies in the individual, then it must be either in its essential or in its imagined form. It cannot be the former for according to Advaita, the self in its essential form is Brahman itself. It cannot be even due to the second for Advaitin recognises only two things, Brahman and Nescience. The Latter explanation would make the fictitiously imagined self itself the jiva and results in ascribing nescience to nescience. [18] If nescience is said to abide in the individual self then a consistent explanation of Moksha becomes difficult. If release is destruction of nescience, then either it must be the destruction of nescience of all selves or only of one. If it is the former, it means collective liberation of all men. This is not proved by experience. If it is of individuals, then we will have to admit that there are as many nesciences as there are individual souls. Such a conclusion is not favoured by Advaita.

After discussing the issue at great length, the Acharya asks a fundamental question in his Suthra Bhashya, " When nescience abiding in the individual self passes away owing to the rise of the knowledge of Truth, does then the self also perish or does it not? If the former, release is nothing but the destruction of the essential nature of the self. If the latter, the self does not attain release even on the destruction of nescience, since it continues to exist as self different from Brahman. [19] Repeatedly in the Suthra Bhashya the Acharya points out that unmistakably only Brahman has to be pointed out to be the abode of nescience. He

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17. Ramanuja's SriBhashya - Translated by Thibaut - S.B.E. Vol. 48, P. 436.
18. Ibid. Page 437-438
19. Ibid. Page 439

asks in the said text 'who is the imaginatively shaping agent (Kalpaka) with regard to the self as formed from nescience? It cannot be nescience itself for the latter is an unintelligent principle. It cannot be the self for it would occasion the fallacy of presupposing what is to be proved. If Brahman is said to be the fictitiously forming agent, the word is Brahman the abode of nescience? This is hardly agreeable to Advaita. [20]

In an equally cogent argument Ramanuja points out that Advaita has to give up the distinction between Maya and Nescience. Writes he in the Suthra Bhashya. 'For even if Brahman possesses Maya, the illusive power, it cannot without nescience be conscious of selves. Without being conscious of others, the Lord of Maya is unable to delude them . . . Surely now but a madman would aim at deluging beings known by him to be unreal'. [21] Ramanuja thus rejects the theory of the Advaitins that the individual selves are related to Brahman as 'seemingly different' but ' ultimately identical' ; that the illusion regarding their reality as individual selves being due to the limiting adjuncts produced by Maya or Avidya, with which the unitary Brahman is associated.'

The Finite Self Is Not A Product Of Ahamkara

Advaita contends that consciousness in reality has neither any objects nor substrate. Therefore the sense of ' I-ness ' is essentially due to Ahamkara. The latter makes consciousness present itself as the knowing subject even as the mother of pearl appears as silver. The Acharya draws two corollaries from the above. They are : (1) that consciousness itself is the real substrate of an erroneous imputation and (2) that the conscious subject I will have to be cognised as coordinate with the states of consciousness even as shining thing presenting itself to our eye is judged as silver. Such conclusions, says the Acharya, are not acceptable to Advaita for consciousness appears as a distinct attribute of, but different from, the knowing subject 'I'. To make consciousness the same as the I, is to make Devadatta the same as stick in the judgment ' Devadatta carries a stick '.

Further Ramanuja holds that Anthikarana is an internal organ;

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20. Ibid Page 440
21. Ibid Page 441.

purely a material product. Like the body it is non-intelligent. It is something outward and for the sake of the other' only. But the self is the knowing subject. Consciousness is the exclusive property of the self. Hence it cannot be the Self. [22]

From another standpoint Ramanuja points out that the Self is different from ahamkara. Knowledge is capable of contraction and expansion due to the past deserts of the jiva. The same require a sentient and intelligent knower. Non-intelligent Ahamkara cannot be that agent. If the Advaitin contends that it can bv approximation to intelligence become reflection of the latter, [23] the Acharya asks ' how the becoming a reflection of intelligence take place? ' Is it consciousness that becomes a reflection? It cannot be for Advaita does not recognise consciousness as a knower. It cannot be even ahamkara for the non-intelligent cannot become the conscious knower. Further, only visual objects can be reflected. But neither consciousness nor ahamkara are visual. As the last resort Advaita might say that contact with intelligence may produce the sense of knowership even as the iron ball gets heated due to contact with fire. Even this, says Ramanuja, is not agreeable to Advaita for it allows no ownership to intelligence by contacting neither the intelligent nor the non-intelligent.

To avoid the said complications some Advaitins advocate the theory of Manifestation. The latter attribute the sense of manifoldness to ahamkara that manifests consciousness abiding within itself. They illustrate their view point by the example of the mirror that manifests the image abiding in itself or the sun beams that are manifested by the hand used to catch them. Their contention is that in the latter instance the sun beams while manifesting the hand are in turn manifested by the hand. Similarly ahamkara while manifesting consciousness is manifested by it. This is hardly the case, says Ramanuja. The latter holds that really the sun beams are not manifested by the hand. What actually happens is the sun beams are reversed by the opposed hands. They multiply and become more in number and are perceived, more distinctly. This is more appropriately due to the multitude of beams and not to the refracting power of the hands. As already noted earlier reflection is possible with visible objects. [24].

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[22] Ramanuja's Suthra Bhashya. 1-1-1.

[23] Ibid. 1-1-1

The Finite Self is not Mere Consciousness But A Conscious Subject

Not only does Advaita regard the jiva as a product of nescience, but it also explains the self in its true nature as ' pure indifferentiated mass of consciousness free from all distinctions whatsoever. Owing to error it manifests as broken up into manifold distinctions - knowing subjects, objects of knowledge and acts of knowledge. Thinkers like Shankara, Bhaskara and Vijnana Bhikshu subscribe to the above view and accordingly interpret the word 'jina' in 'jnota eva' as referring more to knowledge than to the knower. But Remanuja differs from such interpretations and explains the word to mean the knower. In this he is supported by other thinkers like Nimbarka, Baladeva Madhva and Srikanta. Dr. Thibaut in his scholarly introduction to the Vedanta Suthras observes that 'the wording of the Suthra certainly seems to favour Ramanuja's interpretation. Writes he 'we can hardly imagine that an author definitely holding the views of Shankara, should, when propounding the important dogma of souls, use the term 'jiva' of which the most obvious interpretation is jnatr." [25]. The Acharya discusses the issue at great length in his Brahma–suthra Bhashya and points out that the permanency of the conscious subject is the basic requirement of all memory and recognition. If it is not maintained that the conscious subject persists from the earlier moment of cognition to the later moment of recognition, one cannot be cognised by another. Further, the essential character of consciousness is that 'by its very nature it renders things capable of becoming objects to its own substrate of thought and speech." It is neither a product nor an independent entity. It is the quality of a subject which wishes to come into contact with other objects[26]. He very emphatically establishes the need for the conscious self on the ground that the very existence of consciousness, its being consciousness at all, and its being self-luminous depends on its connection with a self. When such connection is dissolved he writes 'consciousness' itself cannot be established even as the act of cutting cannot take place, when there is no person to cut and nothing to be cut,' He quoted the Brhadaranyaka Upanishad and the Smrtis to support his theory. [27]

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[24]. Ibid. 1-1-1

[25]. Sribhashya: Translated by George Thibaut.
Sacred Books of the East. Vol. 48- Introduction.

[26]. Ibid. P. 509-510

Inference and reasoning become impossible if the self is held to be mere consciousness. No one would be able to get forth the reason required for proving his assertion that things are momentary. The speaker perishes the very moment when he states the proposition to be proved and anothe person is unable to complete what has been begun by another and about which he himself ' knows nothing '. [28] The clearest proof for the existence of self and not mere consciousness, says Ramanuja, is that a person is able to remember the dream experiences even after sleep. He quotes the Smrtis to support his view [29] and concludes that the self which is self-luminous is a knowing subject and not just consciousness.

The Finite Self Exists In Sleep And Liberation.

The psychology of the waking, dream and dreamless sleep have been regarded as ' the pivot of the vedantic system ' and the phenomenon of sleep 'as the window to the plunge into the mysterious and unknown'. Acharya Shankara contends that dream contents are mere fictions possessing nothing common with real objects.

Ramanuja like Baladeva and Nimbarka asks not to mind the content, but note particularlythe author of the dreams. He regards thel atter as of great metaphysical value as it touches one of the riddles of Vedanta, ' Doss the ' I ' persist in sleep ? The Acharya replies that the real author of the dreams is the Lord who creates things in a dream that have prophetic value as envisaged in the Upanishads. While in sleep the jivas are said to abide in the nadis. Brahman is supposed to be the direct abode of the jiva in deep sleep. [30] Shankara points out in his Suthra Bhashya that the connection of the jiva with the upadhis ceases and the soul attains identity with Brahman. As there is no specific cognition in either deep sleep or Moksha, the jiva attains complete identity with Brahman. Ramanuja holds that such a suspension of the relation between the world

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27. Br. Upanishad · IV-V 13 and IV-III-7
28. Sribhashya : Translated by Thibaut.
    Sacred Books of the East. Vol. 48. P. 447
29. Prasna Upanishad. IV-9.
30. Sribhashya : Translated by Thibaut.
    Sacred Books of the East. Vol. 48

and the souls is only temporary. He contends that the above is impossible as the sleeping person after waking up remembers he slept well. The jiva does not lose itself in deep sleep but it will have no connection with the organs of sense and the worldly objects.

As in sleep the condition of the self in Moksha is also a debated question. For Shankara final release is the return of the disillusioned self to the Absolute. Maya generates the false sense of 'I-ness'. All finite existence is nothing but a changeful receptacle of a still subtle substance that is unchangeable and eternal. The notion of individuality that is the result of Maya should be annulled with the apprehension of the Absolute. Ramanuja holds that such an explanation would imply the destruction of the jiva and therefore is opposed to all sastras enjoining moksha. He asks that if in Moksha the jiva perishes, who should attain salvation? Brahman cannot aspire after Moksha. If jiva should, it cannot desire a stage that annuls its own existence. Release, therefore, is not loss of the jiva but only the manifestation in the fullest measure the bliss, knowledge and heavenly nature of the jiva that get contracted to karma while in samsaric existence. For Ramanuja Moksha is atmavikasa and not atmanasa.

The Finite Selves are Many, not One.

Jivadvaita or the theory of Ekajivavadins maintains that Atman is one without a second. Beginningless Avidya makes the 'I' imagine itself to be the changing world of matter and souls. It distorts the shining nature of the self and makes it appear as the Maya. The super or cosmic jiva is really one and only one. Examining the said view point the Acharya holds that such a view makes different a consistent explanation of pleasure and pain. Experience shows when one is miserable, another will be happy. One remembers his past experiences while another does not. The Acharya quotes Vishnu Purana that one should free himself from the fetters of bondageand make himself free and comments that the text shows the distinction between the bound and freed souls. Ekajivavada rules out all distinctions and differences and traces all cosmic variety to some inexplicable avidya. This is to miss the very purpose of the Divine, the redemptive sport of the Great cosmic Designer who has created variety in His Great School to educate His children.

The Finite Self Is Atomic.

There are at least three views in Indian thought- the dehaparinama, the vibhu and the anuvadas explaining the size of the soul. The first is advocated by the Jainas, the second by the Naiyaikas and the third by the Vaishwacharyas and the Saivacharya Srikanta. The matter features prominently in the Vedanthasuthras of Badarayana. Ramanuja contends that Badarayan's interpretation supports the Anuvada. Atomic in size, the jiva accordingly has no independent existence apart from the universal it represents. Not only metaphysically, even morally and spiritually, it draws its existence from Him who is both its means and end. He quotes the Smrtis particularly the Brahadaranyaka, the Mundaka and the Svetasvatara Upanishads, [31] to justify his stand. If asked how pleasure and pain are felt all over the body when the soul is atomic, the Acharya cites the example of sandle ointment, a drop of which, although applied to a particular part of the body, produces a refreshing sensation extending over the whole body. [32].

The Finite Self Is a Doer.

Refuting the view that the Finite Self is mere consciousness and after establishing that it is a knower, the Acharya takes up for discussion another closely allied issue namely activity on the part of the Self. The question is, is the self really an agent or is it in itself non-active but erroneously ascribes activity to itself? In the Suthra Bhashya he quotes the sacred Texts that declare that the self is not an agent. It is the gunas that act. He says that the Lord Himself speaks that non-agency is the essential nature of the Finite Being. It is the attributes of prakrti that bring about activity all round Ramanuja, therefore, regards jiva as an enjoyer only while all agency belongs to Prakrti. Activity is not due to its own nature but due to contact with the different gunas. Though the jiva is provided with the instruments of action, yet it acts only when it wishes to and not when it does not even as a carpenter, although having his axe and other implements ready at hand, works or does not work just as he pleases'. [33]

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[31] Mundaka Upanishad III-19.
Svetasvatara Upanishad 8 & 9

[32] Ramanuja's commentary on Vedanta Suthra-II-3-24

[33] Sribhashya-Translated by Thibaut. S B. E. Vol. 48-P. 553-554

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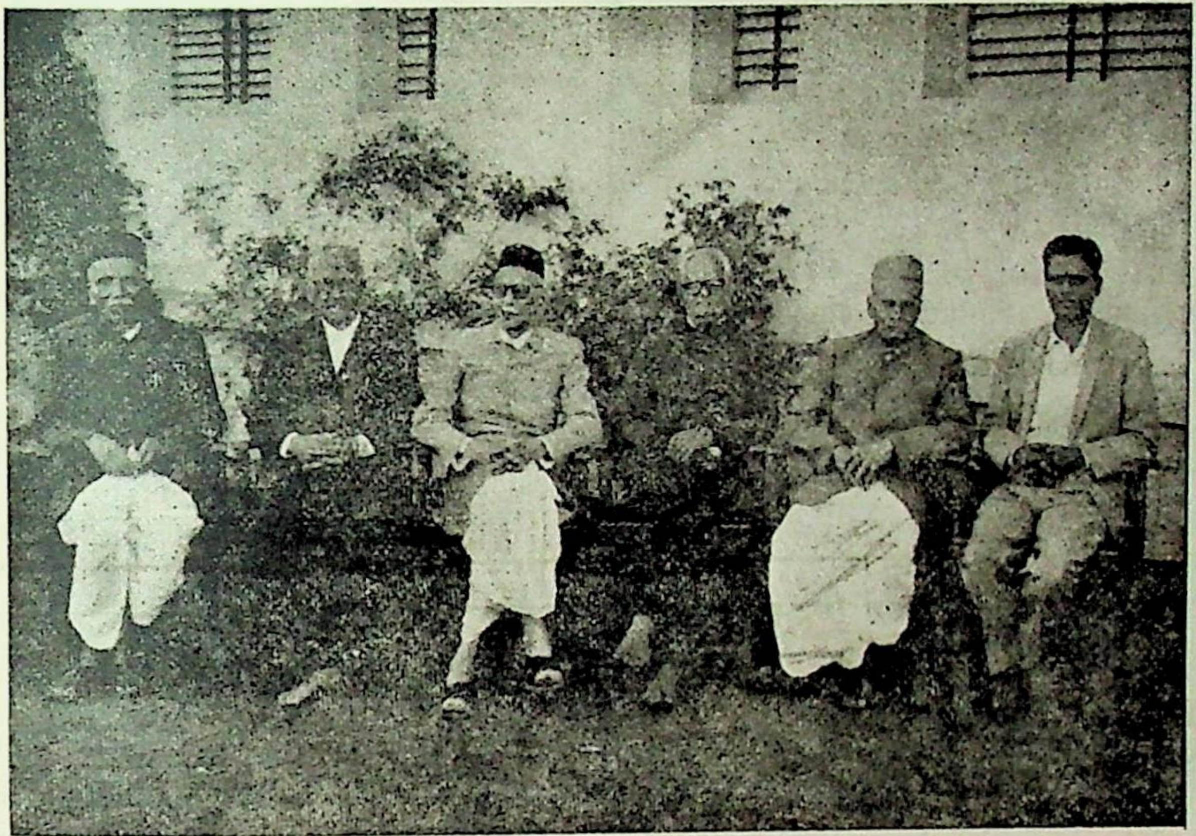

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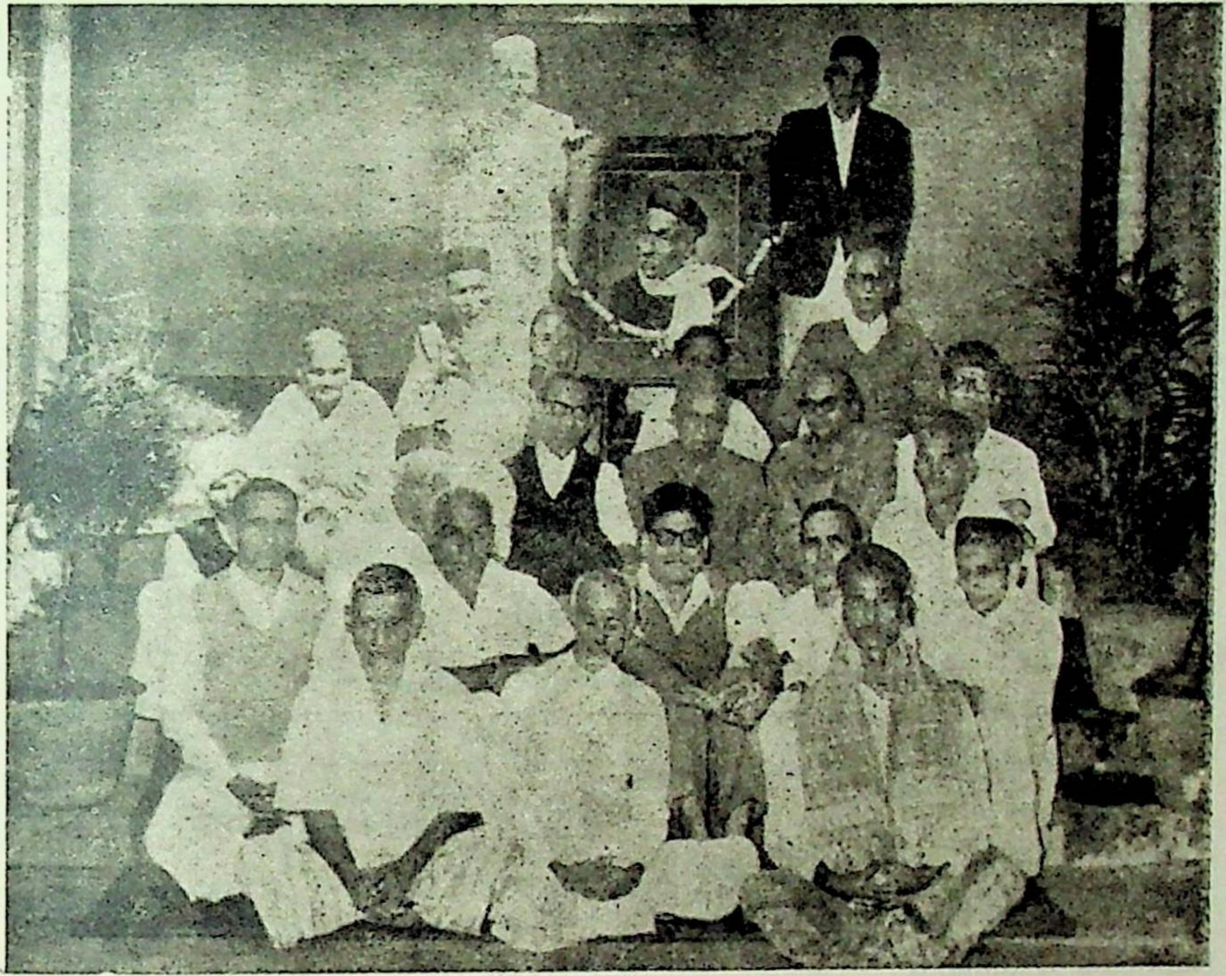

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The Academy of Comparative Philosophy and Religion: Belgaum

A short report (1-11-1975 to 22-5-1976)

The editorial committee of Pathway to God has been reconstituted to include Shri N. R. Deshpande, a disciple of Shri Gurudev Ranade, as editor of the journal and he has taken over the charge. The board of trustees has decided to publish the journal quarterly from 1st October 1976 in demi size and the annual subscription will be Rs.6/- Subscribers will get the journal before the 15th of October. January, April and July.

Two of the trustees- Shri K. R. Ranade and Shri G. S. Kulkarni-have ceased to be trustees according to the Constitution, as they remained absent from three successive meetings.

Prof. N. G. Damle delivered Gurudev Ranade Memorial Lectures on " The Crowning Phase of Religion " from 17-11-1975 to 21-11-1975. A nama -saptah was also held at the same time under his guidance. Several ' sadhaks ' were present and received benefit of his spiritual talks in Marathi in the morning.

Shri Ganpatrao Maharaj Kannur paid a surprise visit to Gurudev Mandir on 21-11-1975 in the morning. After the morning meditation of the sadhaks was over, he gave a beautiful talk in Kannad which was highly beneficial to the sadhaks.

During this period, keertans were arranged of (1) Shri Govindacharya Kerur, (3-Kannad) (2) Shri Dasacharya Tangod (7-Kannad) and (3) Shri H. Baburao (5-Marathi). Shri Kakasaheb Tulpule and Shri Ramanna Kulkarni gave talks rn Gurudev Mandir. Shri Bhadragiri Achyutdas was also pleased to give a short talk with a few songs in the morning of 17-4-1976.

His Holiness Shri Kumarswamiji (Tapovan, Dharwar), a world known philosopher and a great mystic, came to stay in Gurudev Mandir for 2 days on 5th and 6th of May. He delivered two talks in the evening on those days on the open grounds of the Lingraj College. A very large number of devotees paid visit to Shri Swamiji during his stay here and received his blessings.

The board of trustees has decided to put an oil painting of Saint Shivalingawwa in the hall of Gurudev Mandir. A disciple of Shir Bhausaheb Maharaj, she was a God-realised soul and she was held in very high esteem by Shri Gurudev Ranade. Shri R. P. Kulkarni has written her life in Kannad and it will be published by this Academy.

The proceedings of the seminar on " Moral Trends Since Independence " are now printed and the book will be out in the middle of the next month.

The following persons became life- members on payment of Rs. 250/- each :

1) Dr. P. D. Prabhavalkar, M. Sc. Ph. D., Ahmedabad.
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Shri B. K. Bhandare (retd. Ex. Engineer, Belgaum) and Shri D. B. KulKarni, Tilakwadi have agreed to become life members and paid Rs. 100/- and Rs 150/- respectively as part payment.

Donations were received from the following persons during-this period.

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We are obliged to all these persons for their sympathetic help to this Public Trust. We hope more persons will enrol themselves as life members who get all our puplications which come out after their registration, free of any price in addition to the journal-Pathway to God.

The circulation of Pathway to God is still limited. We shall be happy if every reader tries to enrol one or two more subscribers for this journal of spiritual life. Shri G. G. Devandixit helped us in securing a few subscribers from Dharwar and Hubli and we are grateful to him for this service The subscribers get our publications at a reduced price and this is a great advantage to them.

We would request the readers to send us advertisements for Pathway to God to enable us to continue to supply the journal for a cheap price. This time, we received some help in this respect from Shri B. G. Tabib and Shri R. T. Vaikunthe-disciples of Shri Gurudev Ranade.

●●

Review

Niti-Gita : By Swami Brahmanandendra Saraswati. Sri Ramakrishna Yatishwara Ashrama, Mulukunte. Dist. Tumkur. Pages viii+12=20. Price-50 Paise.

This slim booklet under review, contains 25 Sanskrit verses composed and translated into Kannad by the author. It has a good Introduction explaining the gist and plan of the booklet.

The main part deals with the elimination of certain vices such as *Kama*, *Krodha* etc. and the cultivation of virtues such as *Satya*, *Prema* etc The vices are called by the author-*Swartha- Niti*-or Selfish Morality and the virtues are called *Paramarth-Niti* or Spiritual Morality. Both the terms seem to be defective. This elimination and cultivation are expected to contribute to mental purity and stability of the seeker who is also advised to have the company of the Saints, practise yoga of breath-control and develop devotion for the Lord, and enjoy Peace through His realisation. This is the *summum Bonum* of life.

In fact, this booklet deals with both moral and spiritual *sadhana*-discipline, leading to Superconscious State and Self-illumination. Hence it may better be given the title-*Sadhana-Sopana* instead of *Niti-Gita* as it is likely to create a wrong impression that it deals with the Ethics of the Gita. A more systematic arrangement of the topics and classification of ideas would have enhanced the usefulness of the booklet.

M. S. Deshpande.

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Critical And Constructive Aspects of Prof. R. D. Ranade's Philosophy

B. R. Kulkarni. Academy of Comparative Philosophy and Religion, Belgaum. 6
Pp. xii 188. Rs. 12.

The late Prof. R. D. Ranade (1886-1957) who was professor of Philosophy, a Vedantin and a sadhak of mysticism, combined in himself such rare qualities of head and heart that he came to be known as "Gurudev". He devoted his whole career to unbare in his writings the mysteries of God-realisation with rare insight and to enunciate a philosophy commensurate with it, a philosophy wherein the best thoughts of Western philosophers could be synthesised with the Indian philosophy of mysticsm grounded in the Vedanta system and mystical lore of saints like Jnaneshwar.

Prop. Ranade's approach was both critical and constructive. The present author who had the privilege of being a disciple of the professor, gives a clear, compact and connected picture of Gurudev's thought, as for as possible in the very words of Gurudev himself.

The account is throughout illuminating and the style racy. It deserves study by all who are interested in the essence of Indian philosophy and religion."

श्री. ज्ञानेश्वर चरित्र ले : रामचंद्र नारायण सराफ.
प्र:- अॅकॅडमी ऑफ़ कंपॅरेटिव्ह फिलॉसॉफी अॅन्ड रिलिजन, बेळगांव
पृष्टे-८-१७८: आठ रुपयें.

प्रस्तुत चरित्र अत्यंत भाविकतेनें श्री ज्ञानेशांना भगवान श्रीकृष्णाचे द्वितीयावतार मानून लिहिण्यांत आले आहे. तरीपण बुद्धिवादी वाटेल अशी नीति-अनीतीसंबंधीची चर्चा देखील ह्यांत आहेच। अर्थात् ही चर्चा विठ्ठलपंत, निवृत्तिनाथ व ज्ञानेश्वर यांच्या वागणुकीच्या संदर्भात केली असून त्यांचे वागणे कसें नीतीला धरून होते तेंच एथे प्रतिपादिलें आहे....एकंदर निवेदन प्रासादिक, बोलके व प्रत्ययकारी झालें आहे.

— जीवन विकास: आक्टोबर १९७५

Note-

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पुरंदर दासजी का ज्ञानयोग

आर. वेंकटेश

ज्ञान, भक्ति और वैराग्य इन तीन साधनों द्वारा भगवान को पाना सम्भव हो सकता है। भक्तिमार्ग सबसे श्रेष्ठ मार्ग है। कर्नाटकके सन्त कनकदासजीने 'हरिभक्तिसार' में कहा है-भक्तिज्ञानदोडिल्ल-अर्थात् ज्ञानके बिना भक्ति सम्भव नहीं है। मुक्ति अथवा मोक्ष का सोपान भक्ति ही है। तथापि भक्ति तभी वश्य होती है। जब हमें भगवान के प्रति निश्चित ज्ञान प्राप्त होता है। इसलिए हमारे यहाँ ज्ञान की गरिमा बडी है। हिन्दी साहित्य में सूरदास, तुलसीदास इत्यादियोंको भक्ति साधना अपूर्व है। फिर भी वे लोग महाज्ञानी भी थे। ज्ञान को छोडकर भक्ति नहीं है, भक्ति को छोडकर ज्ञान नहीं है! सनातन धर्म तत्वों में ज्ञान की महिमा अद्भुत है! शास्त्रोंने कहा है 'ज्ञानादेव तु कैवल्यम्'-अर्थात् ज्ञानसेही मोक्ष प्राप्त होता है। भगवद्-गीता शास्त्रभी भक्त और ज्ञानी में फरक ही नहीं मानता और ज्ञानी को भी श्रेष्ठ भक्त मानता है। ज्ञानकी परंपरा भी बहुत-कुछ गरिमामय है। शुकमुनि, जनक चक्रवर्ती, याज्ञवल्क्य ऋषि-इन तीन सन्तों द्वारा वेदकालमें ज्ञानका प्रतिपादन होता रहा तो श्री शंकराचार्यने ज्ञानमार्ग की नींव डाली। हिन्दी साहित्य में कबीरदासजी श्रेष्ठ ज्ञानी थे। कर्नाटक में नारदमुनि के अवतार श्री सन्त पुरन्दरदासजीं संगीत शास्त्रको पैदा करके साहित्य और संगीत दोनों में महत्वपूर्ण ऐतिहासिक स्थान प्राप्त करलिया है। 'शिष्यादिच्छेत् पराजयम्' उक्ति की सार्थकता पुरन्दरदासजी की कथामें अवश्य बिदित है। पुरन्दरदासजी को उनके गुरु श्री व्यासराय-जीने खुद प्रशंसा की है-'दासरेंदरे पुरन्दरदासरय्या।'-अर्थात् दास लोगों (सन्त श्रेष्ठ) में पुरन्दरदासही श्रेष्ठ है। अब हम स्थूल रुपसे पुरन्दरदासजीके ज्ञानयोग की परीक्षा करेंगे।

पुरन्दरदासजीने लौकिक व्यवहारको छोडकर ज्ञानमार्ग को अपनाया था। कहा जाता है कि इसके पहले भगवानने खुद ही आकर उनको कंजूस से भक्त बनने में सहायक सिद्ध हुआ। दासजीने कहा है कि 'स्नानमाडिरो ज्ञानतीर्थदली!' हम तो स्नान करते हैं। जप, तप, पूजापाठ, तीर्थयात्रा सभी करते हैं। क्या इससे मुक्ति निकलेगी? स्नान करने से देहका मालिन्य कदापि दूर नहीं होगा! क्योंकि देहके अन्दर रक्त, मांस इत्यादि क्षुद्र वस्तुएँ हैं! इसलिए ज्ञानतीर्थ ही में स्नान करना वेन्चाहिए। नहानेके बाद हम पवित्र बन गये हैं ऐसा कहना' अवास्तव है। सन्तजी कहते हैं "नदियोळु मिन्देदु मदमत्सर क्रोध ओळगे तुम्बिट्टुकोंडु वदियलिद्दवरिगाश्चर्य तोरुता" हमारा व्यवहार अत्याश्चर्य जनक है। हम कहते हैं कि हम अभी अभी नदी में नहाकर आये है। पवित्र बन गये है। लेकिन यह हम नहीं जानते अथवा भूल गये है कि हमारे मन में मद, मात्सर्य, क्रोध इत्यादी राक्षसी गुण बैठ गये है। इसलिए हमारा नहाना व्यर्थ ही हैं। अतएव हमें ज्ञानतीर्थ में नहानेकी आवश्यकता बहुत है। यही दासजी का मथितार्थ है। इसलिए उन्होंने कहा है "नानु यंबुदबिट्टु ज्ञानिगळोड गूडी" इसका अभिप्राय है कि अहंकार को त्यागकर ज्ञानियोंका आश्रय करना चाहिए उसीको शास्त्रोंने "मनुष्यत्वम्, मुमुक्षत्वम् महापुरुषसश्रयं "तथा "सत्संगत्वे निस्संगत्व, निस्संगत्वे निर्मोहत्वम्। निर्मोहत्वे निश्चलिततत्वम् निश्चलितत्वे जीवनन्मुक्ति:।" इत्यादि वाक्यों द्वारा दिखाया है। मध्वाचार्य ने

कहा हैं कि हरिरेव गुरुर हरिरेव परो हरिरेव जगतपितृ मातृ गतिः " मध्वाचार्य की परंपरा में आनेवाले श्री पुरंदरदासजी ने भी उसी विश्व व्यापक सत्ता का प्रतिपादन किया हैं । उनको एक गीत में ग्रहनक्षत्रव्रत, पूजापाठ, ऋतु-संवत्, दिन-रात इत्यादियों को भगवान ही कहा है । अर्थात् भगवानही सर्वत्र व्याप्त हैं । उसी कापाना हमारा चरम लक्ष का है । यही मोक्ष मार्ग है । यही ज्ञानयोग है । ईशावास्थमिदम् सर्वंखल्विदम् ब्रह्मा इत्यादि श्रुतियों में और भगवदेगीता में इसी का विस्तृत वर्णन है। उसी ज्ञानयोग को अपनी भाषा में कहकर दासजी धन्य हुअे ।

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ना है पुरानी नयी नही है
ये अुलझन सदियोके
घयें पीसकर साथ वक्तकें
पर ना सुलझ सकी —२

जीवन क्या है ? लंवा रास्ता
कबर मे जा मिलता जो
सुखदुखके धनुरंग साज पर
यो ही है बजाता जो —३

ओर न जिसका छोर नही है
बीचमे है अपनेसे
झूला दिया हैं झूलझूलमे
सपनोके लोरीसें —४

चल सो रहा हैं सदियो गुजरे
फिक्र नही उठनेकी
कौन जगाये सभी सो रहे
नींद यहा सपनेकी —५

यहा जिंदगी कमलपत्र है
सत्य बूंद ना ठहरे
पले, बडा हो जिस "जीवनसे"
अुसका छू ना पाये —६

दुखी पुराना कमलपत्र है
गोद ना पायी माँकी
क्या मक्सद था अिस आनेमे
प्यार बिना जो अधुरी —७

कुछ ना ढूंढो, चले चलो तो
सुखदुःख के कोहरमे
ढूंढ खोजसे गुनाह करोगे
अिन अुलझी राहोमें —८ /

यहा पालता सत्य है भ्रमको
खुद ही खुष हो जावे
चला जा रहा भ्रम बेचारा
सत्य जालमे फसकें —९

शोक गीत ह जीवन सारा
बिना सत्य जो प्रगटे
साज बजाकर झिलमिल लहरे
कुछ आसू जो बाटे —१०

बुरा ना मानो कुछ जो सुनाया
शब्दसाज पर गाके
वही पुराना राही हूँ मै
राहपे हूँ मंझिलके. —११

— नंदकुमार

आचार प्रभमोधर्मः

प्रा. एस्. रामचंद्र

आचार ही धर्म का आधर है। उसीसे धर्म उत्पन्न होता है। आचारहीन धर्म की कल्पना ही संभव नहीं। आचार का जीवन में बडा ऊँचा स्थान है। उसे हम चाहें तो जीवन-की धुरी कह सकते हैं। भिन्न भिन्न धर्मोंमें आचार के अवांतर भेद अनेक दिखाई देते हैं। पर उन सबका अंतर्वर्ती भाव एक-सा है। हिन्दू धर्म–साधना में ऐसा कोई संप्रदाय नहीं जिसमें आचार की अवज्ञा होती हो। सगुण–निगुण दोनों ही क्षमताओं में आचार का बडा मान हैं। कथनी-करनी में अभेद की सर्वत्र चर्चा है। यही आचार-विचार के अन्योन्याश्रित संबंध का द्योतक है। आचारहीन विचार का महत्व उसी प्रकार नहीं माना जाता जिस प्रकार विचारहीन आचार का। इससे स्पष्ट है कि आचार-विचार का तालमेल ही धर्म का ध्रुव आधार है।

प्रत्येक धर्म-साधना में भक्ति, ज्ञान, कर्म इन तीनों का समन्वय अनिवार्य होता है। भक्ति हृदय की चिता-शुसरलता की उपज है। ज्ञान स्वस्थ निष्पक्ष चिंतन का प्रतीक है। कर्म ही आचार या आचरण का पर्यायवाची है। ज्ञान विचार का ही परिणाम है। ज्ञानहीन भक्ति विलासिता में परिणत हो जा सकती है और ज्ञानहीन कर्म पाषंड या आडंबर मात्र रह जा सकता है। इसी प्रकार भक्तिहीन ज्ञान दंभ का मूल हो जा सकता है और कर्महीनभक्ति या ज्ञान यथार्थ जीवन से अछूता रह जा सकता है। यही कारण है कि प्रत्येक युग में मानव-मंगलकी भावनासे प्रेरित सच्चे सुधारक इन तीनों के समुचित विकास पर ही जोर देते आये हैं। राष्ट्र के सांस्कृतिक जीवन की अखंड परंपरा का विकास इसी समन्वित विकास पर निर्भर है। इतिहास के आलोक में इसका सूक्ष्म विवेचन करने पर यह और भी स्पष्ट हो जाता है।

भारतीय जनजीवन का अभ्युदय वैदिक युगसे ही माना जाता है। प्रवुद्ध चेता मानवों की संचित ज्ञान-राशी का ही दूसरा नाम वेद हैं। प्रकृति के साथ नितनवीन आत्मीयताका संबंध और स्वहित-परहितकी मंगलाशा का उत्कर्ष ही वेदोंका प्रतिपाद्य है। किंतु कालातंर में वैदिक कर्मकांड की जटिलता से जातीय जीवन में क्षोभ का संचार हुआ। इस सात्विक क्षोभ और आक्रोश के परिणाम-स्वरुप जनसाधारणके कल्याण को ही अपना प्रमुख ध्येय बनानेवाले बौद्ध-जैन धर्मोंका सूत्रपात हुआ। जनभाषाओंमें राष्ट्रीय चेतनाका नवोन्मेष इन धर्मों द्वारा संभव हुआ। वैदिक कर्मकांड के विरुद्ध प्रतिक्रिया रुपमें पनमे ये दोनों धम भी सांप्रदायिक मतवादके दुराग्रहसे दूषित हो गये और आचारके नाम कई विलक्षण बिधि-विधान जारी हो गये। हिन्दू धर्म का पुनरुत्थान अनिवार्य हुआ और बौद्ध धर्म अपनी ही जन्मभूमिसे बाहर सुदूर पूर्वमें फैलता गया।

इस्लाम के आगमन ने इस देश के परंपरागत धार्मिक विश्वासोंको गहरा धक्का पहुँचाया। इस्लामके एकेश्वरवाद और समतावादी भ्रातृभावना के परिणाम–स्वरुप हिन्दू बहुदेववाद और वर्णाश्रम धर्मकी नींव हिलती-सी दिखाई दी। आर्थिक और सामाजिक दृष्टिसे धर्मकी नई व्याख्या आवश्यक हो गई। रुढ संप्रदायोंके

आचार-विचार में आमूल परिवर्तन गोचर होने लगे। इस्लाम के आदर्शोंके मेल में अपनी व्याख्याएँ प्रस्तुत करनेवालों में संत मत के प्रवर्तक प्रमुख हुए। विशुद्ध मानवीय आदर्शोंके अनुरुप प्रेम-तत्व के सहारे इह-परकी साधना को संपन्न बनानेवाले सूफी भी मैदान में आये। संक्रांतिकालीन अशांत वातावरण सें अस्तव्यस्त जन-जीवन को स्थिरता प्रदान करने का महत्वपूर्ण प्रयास भी भक्ति आंदोलनसे होने लगा। धर्म के नामपर हिन्दुओंमें फैलने अंतर्विरोध को दूर करने और विराट समन्वय द्वारा विधर्मियों के मुकाबले हिन्दू समाज को सुसंगठित करने का प्रयास भी इसी समय में हुआ। राजनीतिक दृष्टि से आक्रांता बने मुसलमान इसी देश में बस गये। धर्म के नाम पर जो रक्तपात होता था, वह कुछ हदतक बंद हूआ।

ईसाई धर्म का प्रवेश इस राष्ट्र के जीवन में दूरव्यापी प्रभाव डालनेवाला सिद्ध हुआ। अँग्रेजो प्रभुसत्ता के कारण देश में राजनीतिक एकता तो कायम हुई, पर धर्म पर आधारित यहाँ की सांस्कृतिक एकता भंग करने के कई उपाय सोचे गये। नये ज्ञान-विज्ञान, दर्शन-शास्त्र, कला-साहित्य आदिके आदर्शोंको अपनाने के आवेश में यहाँ का तथाकथित शिक्षित समाज परंपरागत आचार-विचारोंको अंधविश्वास-प्रेरित मानने लगा। पुराने जीवन-मूल्यों को विज्ञान की कसौटी पर परखन और प्राचीन दर्शन तथा अर्वाचीन विज्ञान की उपलब्धियोंको विश्वमानवता के विकास के विभिन्न सोपान प्रमाणित करने हेतु कई 'समाजों' की सृष्टि हुई। थियोसाफ़िकल सोसायटी, रामकृष्ण मिशन जैसी संस्थाओं की स्थापना द्वारा मानवधर्म के उत्कर्ष की अगणित संभावनाएँ लक्षित हुई। पुराने आचार-विचारों को 'परहितसरिस धर्म नहि भाई परपीडा सम नहि अधमाई' के शाश्वत सूत्र के अनुरुप व्याख्यायित करने का उद्योग विफल न हुआ। देशी तथा विदेशी धार्मिक सिद्धांतों की जहरी छानबीन के बाद भारतीय धर्मसाधना के कई परिस्कृत विधान गोचर होने लगे और हर धर्म को आत्मसाक्षात्कार या ईश्वर-प्राप्ति का एक साधन मात्र माना जाने लगा। 'धर्मस्यप्रभुरच्युत :' वाली उक्ति चरितार्थ हुई सी लगी।

स्वतंत्रता के बाद भारत एक धर्मनिरपेक्ष राष्ट्र घोपित हुआ है। इस धर्मनिरपेक्षता का आशय इतना हो है कि इस देशमें धर्मविशेष को मानने के कारण कोई बडा या छोटा नहीं और उसे जीवन की सुख-सुविधाएँ मिला करेंगी, औरोंको नहीं। इससे इतना ही प्रयोजन प्रतीत होता है कि यहाँ सब धर्मावलंबियोंको अपने अपने विश्वास के अनुरुप सत्य की खोज, मानव-नियति की खोज करने तथा लोकहित की साधना संबंधी सुविधाएँ पाने का हक है। धर्म के अनुयायी होने के कारण बहुमत, अल्पमत आदि का कोई भेदमात्र नहीं किया जाएगा।

स्वतंत्र प्रभुसत्तात्मक गणतंत्र भारत का यह महान उद्देश तभी सार्थक होगा जबकि यहाँ के सभी निवासी युग की तथा युगयुग की चेतना के विकास का मर्म पहचानेंगे और धर्मकी आड में मामूली बातों को लेकर उपद्रव मचाने की आदत से बाज आएँगे।

विज्ञान और प्रयोग-विज्ञान की उत्तरोत्तर उन्नति के युग में सारा संसार नवीन-प्राचीन के संघर्ष द्वारा मूल्यों के स्वरुप-निर्धारण की अद्भुत प्रयोगशाला बन गया है। इस सिमटते विश्व में मानवीय आदर्शोंकी स्थापना शाश्वत धर्म के सतत आचरण पर ही निर्भर है। यही विश्व को भारत का सनातन संदेश हो सकता है। धार्मिक क्षेत्र में हुई-होती कई उथल पुथल के बावजूद 'आचार : प्रभवो धर्मं :' यह सूत्र आज भी अर्थपूर्ण है।

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एक स्वगत गुंजन

– नंदकुमार

सब जानते हुअें भी अगर तुम वक्त का अिंतजार कर रहे हो, जब की दुखके पहाड टूट पडे और तुम दुखसे मारे, फूले विरागी बनोगे। गलत है। वह वैराग्य नहीं अुदासी है। निराशाका अंधेरा है। ना आशासे कठिण बनो और ना निराशासे पिघलो।

अगर सच्चाईके दर्शनका वक्तके हातसे अिंतजार हैं तो वह जिंदगीकी बहुत बडी भूल होगी जिसके लिये अिस जन्मको अधुरा, अनजाना समाप्त करना – यही सजा होगी। जीवनके राजको राजही बने छोड जाओगे। और फिर नये जन्मके साथ नयी तैयारी, नया हिसाब।

कल्पना और वस्तुस्थितीमे बहुत बडा अंतर है। आदमी बुद्धिमान होनेसे उसकी जीवनी– कल्पना विविधता की रंगोमे ही गुजर जाती है। सचतक् वह पहुचही नही पाता। यहाके 'साथ' सब झूठ है। और झूठकी 'सचाई' (असलीयत) पहचाननाही कर्मयोगीका सयानापन है।

हररोजके जीवनमेही मुमुक्षु साधक सिद्ध अे अवस्थाये अुभरती है, और नहीसी होती है। बद्ध बनके शारीरिक भोग चाहता हूँ भुगतता हूँ, तो मुमुक्षु बनके अंतर्मुख होनेकी कोशिश करता हूँ। बाहरी विविधताके एकात्मताकी खोज अंतरंगमे करता हूँ। मुमुक्षुता मे आकलन, पश्चात्ताप और भाव प्रगटीकरण है। वह बद्धाताको खतम कर देती है।

साधक बनता हूँ तो भगवानके घरका कुत्ता हूँ ऐसा महसूस होने लगता है। शरणागतका करुणाभाव अे साधक अवस्थाकी प्राप्ती है। और सिद्ध होता हूँ तो भगवान के घरका हाथी होता हूँ। मस्त, धुंद और अपनीही धुनमे। ना 'ये' है ना 'ओ' है। ये सब आते जाते हैं। वक्तसे आजाद, ऐसे स्थिर स्थितिका अिंतजार है।

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पर अक्सर अैसा ही होता है। जानते हुअे भी अनजानेमे, क्रिया शून्यता मे वक्त बह जाता है। जीवन जब बहता है तो बहुत ही गतिमान और मस्त होके बहता है। अिसी बहाव मे ही जीवन का सौंदर्य, उपभोगों क आनंद, महत्वाकांक्षा बनती और लहरती है। पर जब ये बहाव रुकता है तो जिंदगी एक बोज बन जाती है

अे सब अैसा क्यों है ? जानते हुअे भी अनजान क्यों बनता है ?

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